

# Chinese

# Recorder

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*Christianity and the World-Power in China.*

BY REV. WM. UPCRAFT.

THE future historian of events now current in China will probably give a larger place relatively to the moral forces in the impelling change passing over this empire than we are apt to assign to them. We are much taken up—and necessarily so—with the diplomatic and commercial aspect of things, the *material* side if one may thus use the term, and fail to set in their right proportion the forces that behind these obvious changes are shaping the future.

That already a large place in the estimation of thinking men is being given to these inner aspects is apparent in some directions.

The change that has passed upon the spirit and expression of a section of the public press in Shanghai and elsewhere in reference to this subject is an example of both cheer and help. We miss with much pleasure the old time innuendo and sometimes scornful caricature in reference to matters and men not lying immediately within the commercial sphere; and a very ample service is now being given by sympathetic and extended notices of such auxiliary forces as the anti-foot-binding and anti-opium societies, which are powerful aids to the direct work of the church of Christ in China. Such help on the part of the press is both an encouragement and a prophecy.

In our estimate of the history now making we stand too near to judge proportionately. Our blame is too harsh and often misplaced; our praise too fervent and often ill directed. We mistake instruments for agents and means for ends, but there are some salient features that cannot be mistaken.

The conflict of Christianity with the aggregation of opposing forces, such as we find in China, is but a repetition on a different stage

of the battle fought out between the Roman Caesars and their empire and the new and aggressive faith of "one Jesus"; and the issue will also not fail of being repeated.

The world-power thus embraces every form of opposition arising among both officials and people—the blind antagonism to the good, because it comes from an outside source.

To the Chinese mind the term Christianity connotes everything of foreign origin that is seeking to influence and modify Chinese character and institutions. Discrimination is not yet a part of the Chinese mental habit towards things that are foreign.

From a certain point of view this grouping of Westerners into one whole is the correct one. Every man does stand second to his fellow-man in the concrete interests of the foreign community in a strange land.

Thus the question of the Church becomes the concern of the nations; and those who come at first with the single object of doing a spiritual work for other worlds, recruiting for the kingdom of God, find a window opened into the affairs of this life in a wider and more potent sense than they ever imagined.

A village clique, encouraged by truculent officials, kill an unoffending Scotch laddie down in Kuei-chow. The mission learns of it, deploras it, prays for the stricken relatives, grieves over the loss to its work, and resolves to supply the worker's place as soon as possible.

But other phases of the crime lie outside the control of the mission and rightly so. The case becomes a diplomatic one, and is carried up to Peking. The murderous shouts and the clash of knives on that lonely Kuei-chow road are heard in London, are echoed back to Peking, and finally made the basis of certain demands.

It is this composite relation that Christianity in the person of its agents sustains to the wider questions of the day, that brings it so often into conflict with the world-power.

Christianity is thus seen to be ampler than the circle of any church or indeed of all the churches, and comprises every form of influence that is being wielded against the exclusiveness and bigoted self-complacency of the Chinese system perpetuated in the line of its teaching and tradition.

To the Chinese people these aggressive Western forces will, in a large measure, be interpreted and exemplified in the character and work of missions. For this reason the mission circle has often been assailed from both sides, and always through a clouded apprehension spurred on by a touch of malice from baser minds.

The man who watches the Chinese from the outside, as a physician does a 'case' where the analytic faculty is stronger than the



sympathetic nerves, may reasonably conclude that Christian work for "such a people" is either needless or hopeless; while the Chinese look upon "the foreign teacher" as one of the invading host—the vanguard indeed, with selfish designs masked behind a benevolent mission.

Leaving the case of the foreign criticism on missions as beyond our present scope, a certain line of defence might be urged for the position of the intelligent Chinese if a correct motive were discoverable among them. If indeed one could suppose that the Chinese opposition to Christianity arises from an enlightened appreciation of the ultimate result of that work then his position would command respect.

The natural result of the impact of Christian forces upon an age-worn and idolatrous system has so far been to supplant the older order by introducing a new one.

True as it is of the individual experience that in its contact with the ever-living Christ "old things pass away and all things become new", the same law is just as true and radical when applied to nations. Nay, indeed, working through the individual change in both character and aspiration the national change is inevitable. In this change the doom of the old order is involved.

If among the Chinese student and official classes this issue were clearly understood and their opposition based on their understanding, the national and stubborn repugnance expressed towards all the agents of the impending change would be rational and from some points even commendable. But we fail to find any widespread indication of such understanding.

To appreciate the present attitude of enmity on their part one must take account of the Chinese character.

By heredity, education, and interest the people are strongly utilitarian and opportunist. In this they are admirably coached by the scholars and officials.

The present, with its outlook upon

"The eternal landscape of the past,"

confines both their hopes and energies upon its narrow compass.

To secure a present comfort at a future loss of happiness, provided the loss falls upon another, is not repugnant to such a spirit.

The solidarity of the Chinese people in relation to outsiders notwithstanding, China is an aggregation of units with all the idiosyncrasies and weaknesses of a such a loose construction. To expect such a mass on altruistic grounds to suffer a present personal loss for the ultimate good of the whole is to court a disappointment. They have not yet learned

"to so forecast the years  
To find in loss a gain to match,  
And stretch a hand through time to catch  
The far off interest of tears."

Such a spirit is born, not made of casual extracts from dead authors, however elegant the literary finish.

It is, however, not difficult to suppose that were we to change places with the Chinese we should find ourselves repeating his acts. Oppose this Christian advance and avert the dangers to the power and profit of our order, is a doctrine easy of advocacy when personal interest is the mainspring of action.

On the other hand, the method of their opposition has only served to intensify the ardor of the new order. To kill off a man here and there, burn houses, and harry defenceless men and women, is an edition in Chinese guise of Mrs. Partington's fell design on the Atlantic Ocean. A broom is an excellent utensil, but not to control the tide with. So with this opposition.

While this is evident, growingly so even to the Chinese mind, the later move, admitting a foreign hierarchy to official status, is a danger ten-fold greater—a danger not to the Chinese alone.

The priest as a national adviser, and that priest a foreigner, may always be relied on to put the interests of his church first, and in his conception of his office he would be recreant to his vows if he did not so place them.

The chaos in Chinese councils and the impotence of her executive give the fullest scope to an ardent ambition trained to work for and expect the supremacy of the church.

That the Chinese world-power should concede so much is a confession of weakness and a short-sighted attempt to save themselves the trouble of dealing with an ambitious society, careless of the dangers this concession may bring in the future.

The Chinese are cornered, and no one in a corner ever made concession graciously or took enforced reformation candidly. This is but an evasion of the difficulty, and such evasion is an added trouble. The great need on the part of Christian forces now, is *time*—adequate time. No process has been discovered by which the natural order of things may be hurried.

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,"

though we who live beneath the eaves of the tropics, may sometimes forget the fact. And in this higher realm time is needed for causes to work to their full consummation.

All life would be as a broken mirror, all history a hopeless chaos, if such a change, as is now working, could be produced at will

and at once. Childhood, youth, maturity, are in the same relative position still.

Sow your seed, and that which falls into good ground will need time to germinate and put forth—"first the blade, then the ear, then the full corn in the ear." As you broaden the scope and deepen the import of the work to be done, so do you make a larger demand upon time in order to a full issue. The effect of leaven on meal is not a fortuitous concurrence of lucky chances, but a well ordered working of recognized forces to a given end. So with the working of the new force in the heart of Chinese society. And just here is our point of greatest solicitude. The present forecast is that the necessary time for our purpose will be difficult to get. On every side some Christian interest is menaced and some Christian power involved.

North and west is Russia, south is France, east is Germany, at many a point England; and Japan newly rigged in the habiliments of a Christian nation is not absent. How all this affects the spirit of the Chinese in power is not difficult to conceive, and by so much it adds to the difficulties of Christian work.

But the battle is joined and the issue is not in doubt. Those who are solicitous for the greatest good to the Chinese people, with the minimum amount of suffering in the process involved, can only work on hoping for such freedom of action and extension of time as shall most easily conduce to this end.

Meanwhile in the sphere of the world-power—that of national good—some indications of gain are already apparent.

In the first place is the genesis of a national feeling as opposed to provincial clannishness. The Chinese mind is a thing of shreds and patches. It thinks in bits. The local patois ('t'u hua') is not more characteristic of Chinese speech than local narrowness is characteristic of their feeling. Their very gods are mainly provincial; the national ones are imported articles.

Our country as being larger than my province, the province as something more important than my district, are discoveries made through a foreign lens.

In the second place, the basis of a true patriotism is being laid and builded on. Patriotism in its Western sense is conspicuous here by its absence. Viewing himself as one among many others, and not one of them, the individual Chinese lacks the patriotic incentive and passion. By the disclosure and impartation of a common impulse, living alike in the man from Szchuan, Chihli, Kwangtung, and elsewhere, the basis of a new and intelligent patriotism is laid, and those who "dwell deep" among the people see the beginning of the superstructure rising in obedience to the Scripture command that prayer should be made for kings and all in authority.

It was reserved for Christianity to give China the first strains of a national anthem; it is the work of Christianity now to make that anthem live in the hearts of the people.

As a further point may we not note the discovery of their fellow-men in countries beyond the sea? The old terminology used in describing other peoples is being modified in practice, and we may hope being repealed in Chinese thinking. "Under Heaven" (t'ien hsia) connotes more than it previously did. The world contains something else now beside Chinese and Barbarians. There are other men at least, even though they be "outside men."

All this is a gain in manifold ways. The lesson has been painful, and all the pain is not yet in the past. New chapters of experience are in reserve.

If there be any truth in the assertion that "truth enters in at lowly doors" the height of some Chinese lintels must yet be considerably reduced before there is any cordial "coming and going" between truth and themselves; nevertheless an acquaintance has been made, and by careful conduct it may be much enlarged in the near future.

As in the past, the work has not been done by one section of men only, but all have had a share—the wise diplomat and the skilful Consul, the publicity of the journalist and the just dealing of the merchant, combining with the unwearied manifold labors of the educationist, the doctor and the preacher, have brought the work to its present point of achievement; so the future holds its work for all in an ampler measure.

Those who have the ear of China's rulers, may prepare them for the change that must come; those who labor in lowlier haunts where the people flock, may do much to undermine the opposition of the world-power there and inaugurate the reign of the kingdom of God.

The use of every agency, the appreciation of every form of work, confidence that begets co-operation, are the necessary bases of a successful contest with the forces arrayed against us.

"Go on with your work and be strong,  
Halting not in your ways,  
Balking the end half won  
For an instant dole of praise."

The end will justify the work and crown the workers.

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*The Style of the Mandarin Bible.*

BY C. W. M.

THE Mandarin of the Bible, in order to fulfil its purpose, should be such as can be readily understood by *all* when *heard* as read aloud by another. The fundamental distinction between *Wên-li* and Mandarin is that the former is addressed to the *eye*, the latter to the *ear*. In all Protestant churches the reading of the Scriptures has, from the first, constituted an important part of public worship. In order that this reading may serve the purpose intended the Scripture must be so translated as to be intelligible to the common people. Only thus will they hear it, as they did its author, "gladly." It is not enough that those who "know characters" should be able to *read* it intelligently, but rather that those who do not "know characters" (who in fact constitute by far the greater part of the Chinese people) should be able to understand it when it is *read to them*. Here then is the standard to be aimed at,—a version that represents the Chinese language *as it is spoken* and addresses itself to the *ear* rather than to the *eye*.

Just after the conference of 1890 I asked Dr. Wright what was the experience of the British and Foreign Bible Society in regard to the style of versions of the Bible. He answered very promptly and with some warmth that high style had been the bane of translations; that the universal experience of the Society had been that first versions were too high in style and that it generally took two or three retranslations or revisions to bring the Bible within the reach of the common people, and added that many thousands of pounds had been wasted in making translations that were too high in style.

The reason of this tendency to high style is two-fold. First, in non-Christian countries the knowledge of written language is, for the most part, confined to a few, and there is connected with it an intense literary pride which stoutly resists the lowering of the style to the level of ordinary speech. Such writing is disdainfully characterized as *vulgar*. Translators are generally dependent on this class of men for assistance, and inclined to defer to their ideas of style. Second, the translators themselves are literary men who have often paid much attention to the elegancies of style, so that their tastes also incline them to use the more elegant forms found in books rather than the plainer language of common life. It is very important that the forthcoming Mandarin version of the Bible should avoid this great error.

Mandarin is preeminently a spoken language. Its model is the speech of the people. Its style is not to be judged by the same standard as the style of the books. Its rhythm is the rhythm of speech, not of writing. To introduce into it the style of books is to make it pedantic. The Chinese have hitherto written very little pure Mandarin. Their so-called Mandarin books nearly all contain more or less of *Wên* expressions and style. The writers of their novels, though intending to write Mandarin, could not resist the temptation to set off their style and display their learning by the frequent use of book language. Even the Sacred Edict, though making a vigorous effort to be colloquial, is not real Mandarin. Its simplicity is affected and pedantic to a degree. It sounds like the effort of Dr. Johnston to write the language of children. Most of the Mandarin found in Chinese books is like the English of the seventeenth century, which was abundantly interlarded with Latin words and phrases. His style was the best who could weave the most Latin into his writing. Happily English presently threw off this pedantic aping of Latin and asserted its right to be written as it was spoken. This of course gave rise to the desire and the effort to speak in accordance with the requirements of writing. In the carrying on of this process Christian books and the English Bible were largely instrumental. The same thing will probably take place, in a measure, in China. Christian writers will write Mandarin, and they will write it better than it has yet been written, freer from the pedantry of book style and also from the localisms of particular dialects. It will gradually come to be the language of letter writing, of periodical literature of Christian books, and of Western sciences. At the same time the art of speaking will be cultivated and the spoken language will be purged by the dropping of many unwritable localisms and enriched by many new words and phrases from the books. In the meantime the Mandarin Bible should be made to forward this result by its pure and simple colloquial style.

The chief characteristics of such a style may be summed up under the following heads:—

I. The *words* should be such as the people who speak Mandarin commonly use and understand. As far as possible both book words and words which are not 通行 (widely current) should be avoided. I say as far as possible, for it is not possible entirely to avoid either of these classes of words. On the one hand, thoughts and ideas not current in speech will sometimes compel the use of words taken from the richer stores of the book language. It will be necessary, however, to take care that this necessity be not made the occasion of substituting book words and phrases for existing Mandarin forms, merely

because from the literary standpoint they are considered more terse and elegant. The authorized version of the English Bible is conspicuous for its use of plain common Anglo-Saxon words rather than the more elegant and grandiose Latin words. There is in it no pedantry or affectation of style. It says "a little while," not "a brief period;" "lift up your eyes," not "elevate your visual organs." It says "belly;" not "abdomen;" "beware of dogs," not "beware of the canine species;" "give suck," not "nourish an infant," etc. Let the Chinese follow its example and use book words only where the manifest deficiency of the Mandarin compels it. On the other hand, to reject entirely all words that are not absolutely 通行, would limit the range of the Mandarin quite too much. For example, neither 誰 nor 罷 are in use in a considerable portion of Mandarin-speaking China, yet they cannot be discarded, seeing they are definitely recognized as Mandarin and will certainly prevail more and more. It should also be observed that many words and phrases not commonly seen in books are nevertheless quite 通行. In the case of two words or phrases of similar import, which are widely but not universally used, that should be chosen which has the widest prevalence and conforms most closely to the normal use of the characters. No one place or section has the pre-eminent right to determine what shall be called Mandarin. The *majority* of the people should not be required to adopt the term used by the *minority* unless for very special reasons. Vulgarisms should of course be avoided and a certain amount of dignity preserved, such as every good speaker maintains when he preaches. This does not mean, however, that all words not usually found in Chinese books, or such as are written with characters which have come into use since Kanghi's dictionary was made, are to be tabooed as vulgar. Vulgarisms, properly so-called, consist of tautological or superfluous verbiage, of slovenly contractions, of witty substitution or inversion of words, or of uncouth forms or idioms that are out of harmony with the genius of the language. Chinese teachers are often ready to characterize as 俗 many words and phrases which are really excellent 通行 Mandarin.

II. The structure of the sentences should conform to the model of the spoken language. Chinese literary men do not write Mandarin. They have to acquire the art by special practice and training. It is often a great trial to a Chinese teacher to write genuine Mandarin. The rhythmic flow of the *Wen-chang* is his ideal, and the moment he takes up a pen to write, his ideas incline to take this mould. It is what he has learned, and he has learned nothing else. Before he can write Mandarin he has to adopt a new standard of style. This he generally does but slowly and imperfectly, having a constant ten-

dency to revert to his first love—the book style, thus making what he writes (he is quite unable to talk the same style) a patchwork that is neither the one thing nor the other, only intelligible to the educated and insufferably pedantic. Foreigners are not, by any means, free from the same fault, especially those with decided literary tastes. A neat and elegant book phrase, which seems to fit the desired meaning, has an irresistible attraction. The desire to use it is as strong as that of a gay girl to put an ostrich feather in her hat.

In regard to the particles and connectives on which the structure turns, the Mandarin has a good supply; nevertheless it is sometimes necessary to introduce book terms to supplement the deficiencies of spoken Mandarin. This is especially true in the expression of involved argument or description. Such terms as 然而, 而且, 或者, etc., though primarily *wên*, will pass into and enrich the Mandarin, taking the place of its more cumbersome circumlocutions. It still remains, however, that Mandarin sentences should be constructed on the model of the spoken language, using its particles and conforming to its syntax and rhythm.

III. The style should be clear and simple. In all writing perspicuity is a capital excellence, albeit it is one which is frequently wanting in Chinese books. The very reverse seems often to be aimed at. To make a thing so plain that everybody can understand it, is regarded as a defect rather than an excellence. A special effort should be made to make the Mandarin of the Bible plain and clear. To secure this, will require attention to several things.

First, the sentences should be short, shorter than is common in Western languages. The resources of Chinese syntax are limited, and in order to perspicuity short sentences are a necessity. It is generally (though not always) possible to break up the long sentences into shorter ones, and this, when judiciously done, should not be regarded as a defect in translation as it is apt to be by those who are wanting in experience.

Second, the order of the words and clauses should have especial care. The importance of this point is emphasized by the fact that Chinese depends for its grammar largely on the order of the words and clauses. A transposition of the original order will often be required, and this should be regarded as a perfectly legitimate course of translation into Chinese. That is a poor translation which sacrifices clearness for the purpose of preserving the original order. The *meaning*, clearly and accurately expressed, is what is required. The mere order of the clauses is secondary. A literal adherence to the very form and words of the original, though in itself a desirable thing, is not by any means so important as it is to convey the *meaning* in perspicuous and idiomatic Chinese.



Third, clearness depends very much on the judicious use of connective particles. The Peking version is distinctly defective in this respect. It discards Greek connectives by the wholesale. Chinese teachers have several times said to me that the Mandarin New Testament reads like a disjointed collection of odds and ends, and that to put them properly together required no small study and previous knowledge of the subject. Mandarin particles are all important to a clear and easy style, and their skilful use generally gauges the quality of the Mandarin which a man speaks or writes.

A fourth point is that each sentence should be so constructed as to indicate to the reader the turn the thought is going to take. Only in this way is the reader able to give the correct accent and intonation. That is a badly constructed sentence in which the reader is brought up midway by an unexpected turn in the construction, so that to read the sentence properly he is compelled to go back and begin again. It is generally quite possible to avoid such faulty constructions by the wise use of suitable particles and the careful arrangement of the clauses.

IV. The style should be truly Chinese. It often happens that Mandarin written by or under the supervision of foreigners has, both in its words and idioms, more or less of a foreign savor. It is not true to the Chinese model. This is a defect, of which there is great danger in a translation made by foreigners into Chinese. It shows the need of having translators to whom the use of the Chinese language has become a second nature and points to the necessity of giving to competent Chinese assistants a controlling voice in settling the idiomatic use of words and phrases. It is not enough that a certain word or phrase means the right thing as defined in the dictionary. It is equally important that the usage which it has established for itself be not violated. The ideal style is that in which the Chinese reader does not realize that what he is reading is the work of a foreigner. It is more difficult of course to attain this ideal in a translation than in an original composition. There is danger also that the desire to give a perfectly literal and accurate translation will lead the translator to say things in a style that savors rather of Greek or English than of Chinese. That, however, is a false standard of translation which supposes it necessary to sacrifice the idiomatic forms of the Chinese language in order to express the ideas of the Bible. Any translator who does this, either consciously or otherwise, shows himself unfit for the work he has undertaken. The one exception to the general principle is in the case of special forms of speech expressive of new ideas which are peculiar to Christianity, such for example as the terms *grace*, *justification*, etc., or the phrases in *Christ, born of the Spirit*, etc. The

most conspicuous defect of the new English version is its unnecessary conformity to Greek idioms at the expense of perspicuity as well as elegance. This fault of using Greek idioms is apt to be much greater in Chinese than in English, seeing the idioms of Greek are so much more widely removed from Chinese than they are from English.

The above points, though not exhaustive, embrace the most important ideas in an ideal style for the Mandarin Bible. The perfect attainment of such a style is too much to demand of any company of fallible translators. Nevertheless it is very important, in order to the highest excellence, to have a correct ideal. My object in writing this paper is to forward such an attainment by holding up the ideal, both to translators and to those who shall after judge of their performance.

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### *The Rationale of Revivals.*

BY REV. WM. ARTHUR CORNABY.

THE word revival has been in the mouths and in the prayers of the God-fearing ever since the days of Habakkuk the prophet. It is used to-day by Protestant Christians of all kinds, perhaps by Roman Catholics. It fits the mouth of one to whose valuable booklets many of us owe so much—Rev. H. G. C. Monle—as well as of Hallelujah lasses in the Salvation Army, or of un-denominational workers in the mission field everywhere.

As Christians we are apt to define and partly explain the term by that other term pentecost. A pentecostal movement is always a revival movement, and it is assumed that every Christian revival is pentecostal.

In an inquiry into its rationale, then, we may best endeavour to analyze the general term pentecost. What was, what is pentecost? Is it not a *divine response to united receptivity*?

There is a union of persons in the God-head; the final destiny of the church is to be the unified "Bride of the Lamb,"—of the Lamb, as our Lord is God manifest on earth in a human life and retaining ever a human personality, though fully identified with God. The bride of God will be, as far as is possible, one after His image and likeness—a unit composed of various personalities. And whenever those conditions are fulfilled, whenever (shall we say?) there is the formation of the Bride in molecule, nothing can stop the divine incoming. It is no question of times and seasons. There is a divine necessity in the matter. It lies in the direction of ever-abiding law (理).

By the formation of the Bride in molecule I mean the "gathering together of two or three," though perhaps a thousand miles apart, for geographical distance counts little "in the name of Jesus"—that hieroglyph for love embodied in a human heart and life by the personal Spirit of the Lord Jesus. Such a human home for the divine cannot remain unfilled. Behold the Bridegroom cometh. God enters and fills the multiple heart.

Even the Jewish scribes saw this in their visions afar. Rabbi Chananiah ben Thradyon said: "Two that sit together and are occupied in words of Thorah, have the shekinah among them;" a deduction from Malachi iv. 16-17. And "where there are three there is the church" (*Ubi tres, ibi Ecclesia*), was a saying of the Christian fathers. And to come to the latest normal revival in England, where ministers and people of about fifty congregations in a certain district, have banded themselves together to invite the presence and energy of the Holy Spirit, a writer of a letter to the little paper started to assist the movement, says: "We have learned to claim the promise, 'Where two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven;' words which, as I need not remind you, immediately precede the promise-law with regard to the 'two or three' and which immediately follow the promise-law with regard to 'binding and loosing.'"

Has there ever been a revival and "two or three" not been the basis of it? Has there ever been a church and "two or three" not been the nucleus or molecule of it?

On the latter point, it is not forgotten that in this same passage our Lord uses the word "church" in an apparently wider sense. But may not His words concerning "two agreeing," concerning "two or three met in His name," be indeed His definition of the church in essence? May not the term *church* belong to larger bodies just so far as they resemble the twos and threes with Him in their midst? May not the term *mission*, based on the formation of the church, the mission to make disciples of all the nations (only after pentecostal relations had been established), belong to a body of men and women just so far as they resemble the twos and threes which are one in heart, with God (love) filling the multiple heart? May not some other applications of the terms *church* and *mission* be mere matters of earthly convenience like the sign-boards of China, where we may have a "united benevolence" benevolent institution, a "united benevolence" drug-shop, and a "united benevolence" opium shop?

Our Lord's final words to His disciples might be rendered, "Go not, attempt not to make disciples either in your native land or

among the nations until you form a unity with each other and with God, like unto that I meant when I spoke of two or three gathered together in my name."

His task was indeed no easy one. There is a proverbial difficulty in finding two whose hearts are fused in one unless they be a pair of betrothed Christian lovers. And to get eleven, or a hundred and twenty into that condition of united receptivity for the Holy One, was indeed a problem. Yet there was to be no going forth and making disciples of the nations till that problem was practically solved. Our Lord's words are most definite. And do they not abide for ever? Is there, can there be any present-day mission upon earth, apart from a present-day pentecostal union of human hearts one with another and with the Lord? Is not this condition a perpetual law or rationale, or *raison d'être* of both church and mission alike? Is not all else comparable to sign-board ephemerisms?

As "children of Abraham" and "sons of the prophets" we must be partakers of the spirit of our "ancestors" in order to be their spiritual descendants. And so we may study the process by which they were made recipients of the commission to make disciples of all the nations. If that commission involved a preparatory process in their case we are exalting ourselves above the apostles if we imagine that it does not in ours.

To refer to their history we find that the eleven, though prone to mutual jealousies and disagreements, were shaken and stirred by the strongest possible common emotions (following the crucifixion and resurrection) and were all reduced (or rather raised) to a state of humility, the only state which God considers a workable condition of heart for either the process of conversion or sanctification, or united receptivity for aggressive work around or afar. Then, filled as they were with humility, with common sympathy, exposed to common dangers from the enemies of Christ and the recipients of a common command, they were subjected to the unifying influences of ten days of united prayer. Their hearts approached, then finally touched and fused in one. The church was formed. God rushed in. The world was shaken.

All this, let us remind ourselves again, belongs not to certain times and epochs, but rather to the region of eternal law (理), a law at the basis of the gospel commandments of love to God and to one another, a law toward which the whole revelation points, the law of the church's present and final destiny as the bride of the Lord God Almighty, through His Son Jesus Christ by the operation of the Holy Spirit. I say present destiny, for the birth of the church being on that wise, and the final state of the church



triumphant also on that wise, we can imagine no contradiction of the law in regard to the church militant here on earth.

This being the rationale of church and mission, whether we confess to the sin of not having preserved an outward and visible unity or not, it follows that we must lay these first principles at heart\* and strive in prayerful love to form a "two or three" band among our personal friends in Christ Jesus. And I think it will be found that denominations count nothing in this task, that probably "a Baptist and a Methodist and an Episcopalian" may sometimes form quite as real a heart-combination as two or three folks in the same "church" or "mission," that heart-barriers are not denominational ones, that were two incompatibles in contrasting "churches" to join the same "church" it would hardly affect the matter one whit. And that, as incompatibles are, happily, so comparatively few the way is open for the formation of the "two or three" church molecules everywhere.

Where there are these "two or three" there must be the shekinah, there must be pentecost, there must be revival. As we are not warranted to regard church and mission apart from pentecost so, thank God, we need never contemplate an actual church or mission which shall not be flooded with revival power divine.

And now if the above conclusions be warranted (and *wherever the above conditions have been met there has been a revival*) we may see why Satan's efforts are directed toward keeping us in a state of isolated units. He does not tempt us toward grosser sins much, but to little jealousies, little uncharities, to what has been called stand-off-ishness, till, as Browning has it,

Nothing becomes something which quietly closes  
Heaven's earnest eye.

May we catch heaven's earnestness, the earnestness of our dying, risen, ascended Lord, do away with our "nothings," combine wherever combination is possible, making it our most constant effort to gain and to keep the unity of the Spirit in the bond of peace, drawing nearer and nearer to each other and the Lord, giving ourselves more to instant demanding and constant communion with the Holy One, thus securing a perpetual pentecost and a continuous revival of the work of our Fellow-Worker—God.

\* Says the Archbishop of Armagh (Bampton Lectures, 1876, p. 185): "We pronounce ourselves, we vaunt ourselves to be sectarians. We Baptists are Baptist, we Methodists are Methodist, we Episcopalians Episcopal, sectarians."

*Bible Societies and Colportage.*

BY REV. W. REMFRY HUNT.

THERE is a whole volume of truth embodied in a statement made by one of the speakers at the seventh Conference of Foreign Mission Boards and Societies, held in New York city a year since. After enumerating some of the excellent suggestions, criticisms, testimony, and much *et cetera* of the Conference and its reports, the Rev. J. Fox said: "The difficulty is that missions is not yet a finished science." As long as missions live, and they live only as they grow, it must be admitted that the questions which arise in the varied departments of missionary knowledge and activity, will have to be weighed and decided with reference to the principle which underlies it. The work, therefore, of the publishing and circulation of the Holy Scriptures must, along these lines, ever occupy a pre-eminent place in the means employed in the evangelization of China.

That missions are growing in experience and advancing in unity of purpose in respect to the essential aim of discipling the nations, is at once encouraging to the mission boards and a source of inspiration to the home churches. There is a menace, however, that the primary means to evangelization, as 'furnished' by that branch of missionary work known as "Bible Society" work—though it supplies the seed-life which is scattered broadcast over the great mission fields—should be relegated to a secondary place in the science of missions. It is the fascinating spell of the new *régime* of civilization and the consequent temptation to magnify the material and minimize the spiritual which is placing on the throne of learning other than the sacred chart and compass of our commission.

The value of the services which the Bible Societies have rendered to the whole realm of missionary enterprise is also incalculable. Indeed it is not too much to say that the translation, revision, publishing, and circulation of the Scriptures aid the vital action and articulates the fundamental principle of all evangelistic effort. It is the *business* of the Bible Societies to serve in this realm. Considering then the paramount urgency of Bible Society work in all its varied departments, it behoves the missions not only to assume a right attitude towards these societies, but also to aid

them in spirit and purpose in their far-reaching and wide-range sowing of the precious seed of the kingdom.

In a careful survey of the history and action of Bible translation in China (though comparatively recent) the student is amazed to find the field already so richly monumental in its witness to the devotion of its scholars, the erudition of its authors, and the persistency of its consecration to the huge work of giving to the Chinese in their own vernacular the revelation of God to mankind.

From the earliest days of Chinese Bible translation, when from the press at Serampore in India in 1820 the first complete Chinese Bible was issued, and passing on to the lavished labours in revisions, emendations, and adaptations of Morrison, Marshman, Bridgeman, Milne, Medhurst, Gutzlaff, and the Delegates' Version, the successive progress and faithful services rendered are truly worthy of the great end and aims of the leading societies. In their endeavors to make the Bible a household book in the homes of the densely populated cities of China the Societies are accommodating themselves to this purpose in the use of notes, references, and aids to the understanding of the Scriptures, and are thus serving the united interests of missionary work in making Biblical teaching the basis of the conversion of the nation.

There is no claim laid down that the Bible Societies have done all. Nor has the missionary body any intimation of their retirement. The vast machinery and plant is ever active. In regard to the versions already submitted and issued there has always been equanimity. The relationship of the Societies to the missionary body is that of an auxiliary working for and in concert with them. They serve the missionaries and conserve the truth, while each in their own sphere of action serves the Lord Christ.

While the Bible Societies, therefore, are testing methods, weighing opinions, considering plans, and gathering up information they are also adjusting ideas to new applications, and in so doing are proving the reasonableness of their existence and their fitness to supply the needs of the times. In the straight line of this intent is also their ready and careful appropriation of the ripest and latest scholarship and most recent discovery in fields of Biblical research and that with a view to befit the same to the native culture. Meantime it is encouraging to know that the sacred page is filtering through the empire, securing attention and arousing inquiry in the minds of the already awakened Chinese.

The business of Bible distribution is *per se* universally acknowledged in its methods and results to be one of supreme importance. There are no longer barriers, in the way of closed provinces. The

facilities for travel are rapidly improving. Hostility is giving place to an acquiescent toleration, and both officials and people are more than ever before ready to consider the real meaning of the missionary propaganda. In the light of these facts, and with the increased responsibilities which come with the wider range of opportunities, the cause demands increasingly the culture, consecration, and common sense of its native agents.

Experience teaches that colporteurs, not less than mission station evangelists, should be trained men. It should be a strong argument that Christian warfare must not yield the scientific strategy over to carnal battle fields. The colporteurs are the outposts of the new evangel. Their itinerary is skirmishing, mapping out the field, picket work, and often they are the very sentinels communicating news of the enemy's position, strength, and plans.

Experience also urges that no novice should be appointed to this work. Often more than the foreign missionary he is called upon to explain and defend the doctrines and facts contained in the Scriptures. Should he, by lack of training, or want of natural ability or spiritual insight, be unable to do this, he is liable to be put to shame, and the cause is thereby misunderstood and often seriously misrepresented. Admitting that the colporteur is often accompanied by the missionary and the risks above referred to sometimes avoided, still it is true that nine-tenths of this work is done either alone, or in partnership with a yoke-fellow often even less experienced than himself.

There is, moreover, along the present lines of colportage work much that is hazardous in the general distribution of Scriptures and disbursement of funds to the native agents. It is along these lines that the greatest care and discrimination is required. More especially is the peril magnified when the colporteurs are (be it deplored) new converts. The demand for large sales, the eagerness to present a good report, the temptation to "give away" Scriptures and portions, especially in cases where books sold count on the blanks supplied as travelling expenses, are all perils. While the wisest discretion is demanded, the most liberal allowances should also be made; for surely no other department calls for more guidance and prayerful sympathy with its workers than does the arduous work of the "*mai shu tih*."

This special department, like all other departments, calls for the work to be done by the natives in direct touch with, and under the personal oversight of, the foreign missionary. Always sent out two and two, the men should work the cities, towns, villages, and hamlets systematically. The consequent larger sales and the



spiritual encouragement given to the men by the foreign missionary will be due compensation in the encouragement thus afforded. By this means, also, the opportunity will be presented to the missionary to expound the Scriptures to those who "look and yet see not" and "hear and yet do not understand," and also give him at once the means of estimating the real value and character of this essentially preparatory work.

More than anything else the evangelistic character of colportage work should be a convincing argument in favor of *each mission station having its colportage work*. This can always be worked under the superintendence of one of the leading Bible Societies. Not only would it strengthen the station itself, but it would extend its influence and enlarge its borders. Instances may be cited where churches have been founded, distant regions opened, cities evangelized, individuals led to Christ, often through the reading of a gospel portion left by some earnest, hard-working colporteur, who became almost disconsolate because no results seemed to accrue to his arduous ministry.

Throughout the whole of Central China the provinces have been and are now being sown broadcast with the precious seed-corn of the kingdom. It is also encouraging to know that these millions of people, devoted to learning and aided by the wonderful means of communication in unity of language, even though bewildered by the confused mythic meanings of Buddhistic, Confucianistic, and Taoistic imaginations, are more ready than ever to search our "classics" if haply they might find the truth.

In this as in all other non-Christian lands, the best religion will come to the front. The experience and work of missions demonstrate this. In giving to the world a universal religion Christianity has supplied a universal book. In the presence of this WORD there cannot be in any nation or among any people sanction for any sectarian coterie, whether the circle be literary, political, scientific, or religious. With the living commentary of the illuminating word in our lives, and its rightful division and application to the minds of the new converts (even with their devotion to literature), there need be no danger in China of bibliolatry.

It is already evident that in China the twilight is giving place to a new dawn. It is the *entrance* of the word which has given light and hope. If, in these early days, the diffusive rays of truth, revealing to millions of opened minds, forgiveness, reconciliation, and translation into a new state, are so sublime, what shall we not hope to see when the word of God, like the sun in its splendour, shall touch with the glow of its glory the hills and valleys, plains and cities of the mighty Chinese empire? In the present rarefied

atmosphere our observations must be accurate. The signs of the times and the indications for the future lead us to the analogy that, sure as the shadow of the Asian night was the prediction and promise of a fairer morn, so certainly do the creative and formative functions of the divine word guarantee animation to, and accelerate the regeneration of, one of the greatest nations of antiquity.

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### *Mission Problems in Manchuria.\**

BY REV. JOHN MACINTYRE.

THE work in Manchuria may be said to have begun with Dr. Williamson, and is therefore the result of Bible Society zeal. From what I have heard from the Doctor himself I have always believed him to have been the main instrument in bringing Mr. Burns to the field. . And Burns may be said, though in another sense, to have brought the Irish mission. Our own coming was one of those uncalculated and unlooked for events which are sometimes fraught with untold consequences. I can recall Dr. Williamson's face and manner as he suggested to me that Mr. Ross, having come out married, would be more conveniently placed in Newchwang than, as had been contemplated, in the heart of Shantung province, or in one of a line of stations stretching from Chefoo to Peking, which was then Dr. Williamson's pet ambition. I was the bearer of the suggestion to Mr. Ross, and it struck me as remarkable at the time that though he had only been a few weeks with us in Chefoo he eagerly embraced the opportunity. He had already grasped the situation—Shantung and the proposed line of stations able to be fully supplied by powerful societies already in the field, and Manchuria, in the perils of its first beginnings, with Dr. Hunter, a newcomer, robbed of his clerical colleague, Mr. Waddell. None of us divined the consequences of that move unless Mr. Ross did. But within two years of that date I was informed by our home secretary that as Ross was extending in Manchuria and Williamson in Chefoo I could not be allowed to extend in Wei-hsien as I proposed, and must make up my mind to join one or other of these brethren to relieve the pressure. I chose Manchuria, as I objected to being tied up in Chefoo, already oversupplied, as I maintained, alike with societies and missionaries. I did not myself see then that this meant ultimately the transference of the whole U. P. Mission to Manchuria.

\* Read before the Conference of the Scotch and Irish Mission.

The two missions were guided to the field by different paths, but I feel that on both sides of the house we have the supreme satisfaction that the leadership was of God. One sees this in the spirit of union which has prevailed from the first, and which in its present state of perfect consummation stamps the mission as an ideal one. One sees it in the methods followed. The mission began with the Bible Society. The first foreign agents were distinctively Bible sellers. Then a third power was added to the field by the generous resolution of the British and Foreign Bible Society to maintain a permanent foreign agent amongst us. And one of our most heartfelt songs of praise as workers this day is doubtless owing to this incorporating union with us of the British and Foreign Bible Society. From the first also the mission has stood upon the two elements of our Lord's commission—the 'healing', and 'teaching' or 'preaching.' There has likewise been a true conception of the position and influence of woman in the evangelization of the heathen, and there also the work is running on the triple lines of healing and preaching and Bible sale. Indeed, we have now reached a period when the main work will devolve on women, as the biggest problem before us at this moment is the christianizing of our converts in their own homes. The ideal, then, has been to let Christ be seen and heard. Hence each mission began with its street chapel in the port, its street-preaching and visitation of the large inns there, its itinerant journeys along the great roads into the far interior; always the Bible in the hand, always the belief that the spirit accompanies the word by a promise which cannot be broken. If medicine was given it was in the name of the great healer of the soul's sickness. If schools were opened it was as evangelizing agencies. And in this connection let me say, nothing has struck me so much in the history of this mission as the boldness of the ambition it has displayed from the outset to possess these three provinces for Christ. I speak freely, as I was not present at the start, and from my position in the south have had no hand in the recent movements north and east and west which have attracted so much outside attention. But from the first there has been a deliberate plan of campaign, and I suppose I could prove from letters addressed to me at Wei-hsien that we have not made a move in these days, nor covered a single district which was not included in the first rough draught.

I have dwelt thus on the beginning and principle of the mission, lest we should feel unduly weighted by the responsibilities of our present position. Here are we a mere handful of workers with 20,000 converts on our hands, scattered over an immense area. These have made but a stammering confession of Christ with promise to follow Him. The temptations of the past are still with them, and the

promptings of Christian love to witness for the Master are everywhere held in check by an overwhelming mass of unbelieving and hostile countrymen. Are we to be afraid of our success, or are we to grapple with it as the starting point of a new move which will be crowned with the ripe fruits of the spirit, as this first move has been blessed by an enthusiastic enlistment (true motives or false) under the banner of Christ? For this, I respectfully suggest, is where we stand : (1). We have converted people among us, but we have also a vast number who, in the words of James, are driven by the wind and tossed. (2). We have come, humanly speaking, to the usual period of reaction in such movements, and must be prepared for a considerable falling away. What is not of the spirit will now manifest itself and return to the world, possibly more friendly to us because of the temporary contact, but possibly also as enemies who will know our weakness and be able to exercise a very chilling and deterrent influence on our converts. (3). We have ourselves as teachers been very earnestly at school among this mass of confessing Christians, and we have doubtless most of us formed new and perhaps pretty stiff conclusions as to certain pronounced measures which must be taken immediately if the Spirit of God is to continue His work and sift out a people for the Saviour.

I suggest therefore the following queries :—

(1). Whether we are doing sufficient in the way of pressing upon the members the duty of educating their children? I take it for granted that primary education is at a very low ebb amongst us, and will not be much affected in the next generation by the sporadic efforts we are making through our village schools. I know the objection our members have to sending their children to heathen schools. But in many cases it is a mere blind, and covers indifference to education itself. Besides, it is time they were asserting themselves in their villages. I am prepared to believe that the happiest results would flow from a combined effort all over the field to open the heathen schools to the children of our members. A not remote result would be the opening of the profession to Christian teachers. And I am convinced the backbone of the church would be improved if we could thus begin with the children and train them to meet the particular forms of persecution to which they will be exposed. But I would not panperise by further extension of foreign grants-in-aid.

As regards secondary education I fear we are in danger of going back on earlier promises. It would be essential to support some adjunct of our theological hall, as we could not without foreign funds retain worthy students of humble means. Such a proposal will come before us, and it cannot be too speedily dealt with if we are to have an efficient, i.e., an educated ministry.



(2). Whether we are sufficiently pressing the duty of systematic giving? To some this query may seem unnecessary. But I am looking at the danger ahead now that the first flush of enthusiasm is over. Money and buildings have been thrown at us. But there has been a certain giff-gaff about that which our maturer conscience will now repudiate; and we shall be dependent upon the Christian liberality of the people, the flow of which will be measured by their love of Christ, and that again by their amount of personal contact with Him. It is here especially we are made to see how the education of the years "since the war," has thrown us back upon Christ and first principles.

(3). Whether we have done justice to the Sabbath question? I have myself proceeded on the principle of development, as I believe was the case in the early apostolic church. And yet by that very teaching and history a church which does not assemble on the first day of the week to meet with its risen Lord, is to me inconceivable. If that meeting should be in a shanty in a remote village I hold it be so far a fulfilment of the Christian law. It may be held secretly for fear of the Jews, but it must be held so as Christ Himself shall see Himself appealed to on the ground of His gracious promise. I don't think we have succeeded sufficiently in evoking this feeling. It was a common complaint during the 'big rush' that enquirers made the best show, and these again attended most diligently when they had political irons in the fire.

(4). Whether we have duly grappled with the moral defects in the character of our converts so as to make them stand out in their old surroundings as new creations of God by the faith of His Son? I am not an unfriendly critic of the Chinese character. In my street chapel preaching I might be accused of overhopefulness because of the view I conscientiously hold as to God's gifts to this people and His work by them as a nation. I feel as if I had unrestrained freedom of rebuke in my street preaching, because I speak for the preservation and proper use of a great gift of God. And yet I frankly tell our Christians they have not, as far as I can see, stood out in any redeeming way from the vices and defects of character revealed during the Japanese war. They had no more courage than their countrymen, no more initiative, no more patriotism. There was no leadership in them. They were like the first generation in the wilderness without Joshua and Caleb. Nay, they were everywhere as ready to exploit the situation to their own worldly profit as the heathen. It is a relief to my mind to say, however, that they respected the Japanese and saw their own highest ideals of government realized in the beneficent rule under which the Japanese held

them. I know this and make all due allowance for it, but all the same our converts have lost in character by the war. And having seen this we have now to address ourselves to the grounding of our members in the Christian life, so that with or without such an opportunity as that just lost, the Christian church may become the salvation of the nation. Perhaps I ought not to descend into pettiness, but the extent to which our average Christian conforms to the heathen standard in business transactions, even with his foreign instructors, and the amount of swearing of a milder sort indulged in towards man and beast, are to me a cause of constant anxiety.

(5). Whether we can make an advance in our present position as regards the treatment of Yamên cases? As I understand we have taken such matters out of the hands of the deacons and have put them under the sessions, and in such wise that there can be no possible contact with the magistrate in the name of the church, save through the foreigner. It is assumed that we ought to have nothing to do with the magistrate, save where there is some show of persecution. But if I am correct a concession has been made in a dangerous direction. We may be asked to bail a member who is a stranger, or has no other means of securing bail; and this is in the name of the session or *church* and in regard to purely civil law-suits. It would be well to remove this source of misunderstanding if it exists generally (as I fear it does) and to take up the stand for the native church which we foreign missionaries have unanimously accepted as the proper one for ourselves.

(6). Whether we may be said to have touched the *home life* of the people. I do not imply blame or failure when I suggest a negative answer. We have undoubtedly, as a mission, held it as a primary belief that until we are installed in the homes of the people we have not gained any lasting foothold for Christ. But the situation is against us. How are we to influence homes so scattered? How is Christ to rule in homes which are so many independent republics where we have not a majority of votes, and where, as a rule, we have not yet got the women on our side? But there can be no true access to the homes save through the women. It is ludicrous to hear some of the stories told even by old men to show the impossibility of home evangelization by men during the busy agricultural season. Therefore we want at this stage a whole army of Bible-women and home visitors if we would have the women interested, the children made part of our church system, and such a union of husband and wife as shall make family worship possible. Perhaps I am apt to take too dark a view of the situation; but my spirit is overwhelmed within me as I think of the heathenism of our average Christian homes, as forced upon my attention by intimate

intercourse with them, and this especially as regards the children. With all our class work, therefore, and college work, let us not forget the women. I only wish we had ten female agents for every male agent we have. A crisis such as is now approaching, demands powerful measures, and I am sure the home churches, to whose generosity and large-minded Christianity we owe our success hitherto, will not fail us in such a season. Only the measures must be the fruit of womanly intuition and experience, and in their practical execution it must be women who shall lead. To me it will mean the salvation of the mission in a crisis of its history if the ladies of the mission are prepared to take up this work which is here waiting them and to organize and educate and oversee such a staff as shall fill the homes with Christian joy, till the pulsations of the home shall be felt in every place of prayer and in every Sabbath assembly.

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### *Village Evangelization and a National Church.*

BY REV. ARTHUR SOWERBY.

THERE is sometimes a little danger of forgetting that "God makes haste slowly." What we would accomplish by rapid measures and short cuts He performs by a steady persistency in that direction, which may not commend itself to our feelings, but does to His judgment. It is well to remember this when discussing our aim—the Christianization of China and the methods we adopt to attain it.

It is also occasionally assumed that the evangelization of the country folk and the creation of small churches here, there, and everywhere, considering that the people are merely villagers and the churches often weak in numbers, with a somewhat rudimentary Christianity, is a method of small value in bringing the country as a nation to Christ.

It is true that by far the larger number of missionaries have been and are engaged in this branch of the work; but it is apt to be taken for granted that the ordinary missionary is a person of somewhat limited views, possibly a little obtuse-headed and given to grub away at what he deems his appointed task with all the persistency of a mole and with scarcely superior powers of vision. It must be admitted that he is working low down, and often very much in the dark; yet he continues his toilsome and difficult labours with the conviction that after all his work does not end with the few peasants he may convert to Christ, but that he is following the method most certain to bring Christ to China and China to Christ.

Our veteran missionaries tell us that during their life-time the converts to Protestant Christianity have increased from ten to one hundred thousand. Is it a rash guess to assume that a very large majority of these will be found in the village churches? If this is true the evangelistic missionary may prove to be a very useful agent after all, and none the less so because his name is legion and his station *ubiquity*.

Still, although there are tens of thousands in the village churches, some incline to think that their conversion is but the creation of another sect, or an aggregation of sects; and large as the number may be from one aspect, yet it is so small compared with the vast population of China that these churches cannot touch the national life, which can only be accomplished if we can win such dignitaries as the Empress-Dowager, the members of the Grand Council, and the alumni of the Hanlin College.

Let us, however, be sure of our ground. Will our goal, the conversion of the Chinese people to Christ, be attained by the implanting of a vigorous Christianity among the people, the Chinese government, and the upper classes generally remaining unchanged? Or, by the enlightenment and subsequent conversion of China's rulers, will idolatry disappear among the masses and be supplanted by the reception of Christian truth? Or, may it not be in the divine plan that each section of the Chinese social life should be approached, and that by the correlative labours of different missionaries, working at the opposite poles of the Chinese nation, the end may be attained more securely and more rapidly? Surely the latter position will be carried with acclamation by a large show of hands.

We can then cordially appreciate and gratefully acknowledge the work done by the Society for the Diffusion of Christian and General Knowledge, and wish God speed to the Rev. T. Richard and his able and devoted colleagues, while we need not be disturbed if for every missionary engaged in literary work a hundred may be found plodding amongst the masses. A few capable men can prepare a larger number of valuable works in one year than can be advantageously placed before the people in five; while evangelistic work demands a great army of missionaries to knock at each particular door and convert each individual heart. A little adjustment and some slight correction of proportions may be necessary, but we may confidently believe that He, who is "Head of the Church and Lord of all," does not err in commissioning a large number of evangelistic missionaries for China, and that when He requires a missionary of different gifts for literary work He knows how to equip him and where to place him.



It may be well to more fully appreciate the true value of the conversion of the villagers, and there is evidently room for some discussion as to the method to be followed in gathering in such converts. Are we to continue in what "was our aim," namely, "to lead men one by one to the Lord and to unite them to small communities of believing Christians?" Or, shall we dismiss from our minds as a "fanciful picture" the idea of "a pure and spiritual church," and endeavour to create a national church, consisting of baptized Christians, in which the Holy Ghost Himself gradually gathers the members to the community of believers?"

The latter view has been advocated by the Rev. Imanuel Genähr in the March number of the RECORDER. With much of what Mr. Genähr has written I find myself in cordial sympathy, and I fully appreciate the devout spirit of his article, but he appears to me to undervalue the evangelization of the villages and to advocate an erroneous method of work.

I. In defence of evangelizing the villages, in the spirit in which that work has hitherto been conducted, allow me to call attention to a few facts concerning the villages and to state some reasons why I dissent from Mr. Genähr's opinion.

With regard to the villages themselves not much need be said, as we now possess such a faithful and accurate delineation of them from the able and graphic pen of the Rev. Dr. Arthur H. Smith.\*

#### THE VILLAGE IS THE TRUE UNIT OF CHINESE LIFE.

The family is the true unit of society. The Chinese village is little more than an enlarged Chinese family. Not unfrequently in a village nearly all the inhabitants have the same name, and are closely and intricately related. The Chinese village is also a Chinese microcosm, as a little observation shows us. Its notes of squalor and filth are abundantly reproduced in every portion of the empire, as is much else inseparable from the Chinese people. The straggling village street has its temple at one end and its theatrical stage at the other, standing for the religion and the amusement of the people. The village shop is a miscellany, and contains just those things indispensable in every home. The village fair is a counterpart on as large or perhaps a larger scale of that held in the town, and has exactly the same kind of commodities exposed for sale. The school is in every or nearly every village, and in town and country the course of study and method of instruction differs not at all.

The market town is but an enlarged village; the *hsien*, *chow*, and *fu* cities are only agglomerations of market towns. And in

\* Village Life in China, by Dr. A. H. Smith. Revell & Co., Chicago.

these cities the yamên, with its staff of officials and underlings, is always, more or less, a foreign encumbrance. The mandarin and his family and many members of his staff have only a temporary interest in the place; and this foreign element and the increase in the number and diversity of shops are, except in point of size, the chief differences between village and city.

THE CHINESE VILLAGE IS THE TRUE FOUNDATION OF  
CHINESE SOCIAL LIFE.

Here in the villages are to be found the homes of the people. To describe the villages as collections of hovels, would be incorrect as regards many if not most of them. There are in many villages large and beautiful dwellings, and these are the true homes of much of the populace to be found crowding in the towns. The students, the capitalists, the soldiers, as well as the vast army of managers and assistants in the shops, have nearly all of them some village home. Even in the smaller market towns the shopkeepers will come from a far distant village in some other district, or even province. The Chinaman will go anywhere to get a living; but his wife, his children, and most of his kith and kin are in the old village homestead, near which are the graves of his ancestors, and where he hopes ultimately to repose, elegantly dressed and in a beautiful coffin. Many large businesses have their centres in the villages, not in the towns. *Chiao-cheng Hsien*, Shan-si, has a great reputation at the coast for the large consignment of skins sent for exportation; but the city is a miserable, dirty, third-rate place, and the merchants who conduct the trade are villagers.

There is a constant stream of emigration from the villages, of men and boys, and a much smaller number of females, to the towns in various parts of the country. Shan-si merchants and accountants are in Peking, Tientsin, and many other places in Chih-li, and Chih-li merchants are in many of the cities in Shan-si. And this is equally true of other places. The fount of emigration is in the villages, and whoever can touch that fount at its source will affect the whole empire.

Further, these villagers can and do unite, not only for the election of village elders and local business of that kind, but in protection of their own interests; and here you come on the solid strength of the Chinese masses. There is a bed rock here on which the Chinese social structure rests; and in the cohesion of the Chinese villagers, and their united acceptance of, and adherence to, certain recognized social principles, we find the reason for that permanency of China as a nation which is so often the occasion of surprised remark. Where in China can we find a more promising site for the

planting of the foundation of the Christian church than in these villages?

THE CHINESE VILLAGE CONTAINS THE BEST MORAL ELEMENTS  
OF CHINESE LIFE.

Where the inhabitants of a district are wholly agricultural there is a tendency for the people to become dull, brutalized, degraded. The country bumpkin is realized—the man of clownish aspect and deadened intellect, in whose construction the brute and the fool predominate. From this degradation, that is “of the earth, earthy,” and smells of the mould, the Chinese has, to some extent, escaped. On the other hand, the better qualities of the Chinese are more free of development and the temptations to vice less keen and less numerous in the villages than in the towns.

The villager may not be so cunning as the townsman; he is certainly less vicious, and in the villages the homes are purer, friendships truer, and family life generally more elevated and more noble in character. Here also the women appear in a more favourable light, and doubtless many of them win and deserve respect as wives and matrons. Corrupt the mothers of a country and you demoralize the nation. Probably China could not produce so many healthy, capable, vigorous men with their persistent vitality if it were not that a large proportion of the mothers of China live a fairly healthy life, freed from much of the confinement and from many of the debasing customs and usages prevalent in the cities.

I do not deny that there are dark and terrible shadows among the village communities. Gambling, opium-smoking, suicides, infanticide, sexual immoralities, are there as in the cities, but crimes are less frequent; the shadows are not so deep, nor are the better elements so wholly submerged. As for religion in the villages, that is best typified by the *T'u-ti* (土地) sitting in its diminutive shrine by the roadside. It is religion down in the dirt; that is all. Can we do a better service to China, or do more to elevate and purify its national life than by planting a pure and spiritual Christianity in its innumerable villages?

II. *How are we to attain our aim in the evangelization of these villages?*

The principle that has obtained hitherto in the evangelistic work carried on among the villagers has been stated with admirable succinctness by Mr. Genähr. “One by one” converts have been gathered in and little communities of believers have been formed. The colporteur, the native evangelist, a Christian from some neighbouring village, have usually been, one or other of them, the first

to bring the light. The influence of the foreign missionary has come later. Ultimately regular Sunday worship is arranged and a church is formed.

What is the value of such a church? Much, of course, depends on the spiritual gifts of those who by their earlier reception of the truth, by force of character, or by social position, take a leading place among the converts. Where these men are also more spiritually minded than the rest, and the church is therefore in a more normal condition, then it advances to a condition of higher spiritual value. Much depends on the amount of training, not only in scriptural knowledge, but in organization and discipline, that the missionary and his native assistants can give. Doubtless the spiritual condition of the church differs greatly in many places; but to most of these small Christian bodies the Saviour's words are distinctly applicable, "Ye are the salt of the earth, ye are the light of the world" (Matt. v. 13, 14). Salt and light both possess a penetrative power, a diffusive, and a purifying influence. Similarly these Christian communities have not only a tendency to increase and to multiply in the districts surrounding them, but they also tend to enlighten the spiritual darkness of those ignorant of divine truth and to create a purer moral atmosphere.

Being vitally connected with the great Head of the Church, these believers are kept by the Holy Spirit in union with Him, and so not only do the operations of His grace animate them with spiritual life and sanctify them, but they are the channel through which His love and power go forth with saving efficacy to the unconverted heathen.

The difficulties that have to be surmounted before the village church can become a healthy and vigorous branch of the true Vine are enormous; but those which arise within the church from the imperfect characters and grievous falls of the members, are far more serious than any hindrance that comes from without. On this account it becomes a matter of supreme importance to guard with jealous care the entrance to the church, and to admit none who do not afford reasonable evidence that they are inwardly convicted of the truth of the gospel, and give in the goodness and sincerity of their lives some proof that they have experienced its regenerative power.

Mr. Genähr's aim is that of a "national church," in which baptized Christians, who have been "made" such by the administration of a rite, are differentiated from the "community of believers." I shall not dispute Mr. Genähr's statement. In fact I am inclined to think this a remarkably accurate description; and in a "national" church of baptized Christians, who have come in the first instance



from impure motives, and who apparently are neither "awakened" nor "converted," but only instructed, the difference will be very marked. That is generally a characteristic of "national" churches, namely, the extraordinary difference there is between its "baptized Christians" and those who really believe and have been influenced by the Spirit. But I thought this was usually considered a matter of reproach. It is certainly difficult to persuade oneself that the "pure and spiritual" Church of Jesus Christ, composed of "believers," "awakened," "converted," and led "one by one to Him," is a "fanciful dream," and that the Father would prefer for His spiritual children a number of people influenced mainly by socio-political motives, whose Christianity has been conferred by a rite, but who do not possess the qualities we had ignorantly thought He deemed essential.

The ideal held out in the article referred to is not sufficiently attractive. The constant remark of unsympathetic critics that our converts are not genuine has an unpleasant sting in it, because we are aware that, exercise what care we may, there is always in the church a certain proportion of members to whom the criticism strictly applies. It is these unworthy disciples who are the source of constant trouble in the church and of much grief and disappointment to the missionary. But the fact that the large majority of our converts stand, enables us to hold on in spite of the failure of the few. To increase our church roll by the "national" method, will be to decrease the proportion between genuine converts and mere professors, and this will not only have a deteriorating influence on the church itself but leave us with the unpleasant conviction that most of our "baptized Christians" are unworthy of the name.

The slow but steady multiplication of genuine churches amongst the village population of China may demand much of patient faith and arduous, self-denying, humble toil; but if not so striking and impressive as the attempt to reach the intellectual forces of China, it may none the less be the divinest method. Paul would have us "captivated by things of low estate" (*"τοῖς ταπεινοῖς συναναγόμενοι,"* 1 Rom. xii. 16; and we can never forget that our Master and His apostles were at one time a band of village evangelists, composed mostly of fishermen and headed by a carpenter.

This I hope and trust is the feeling common to most missionaries; at any rate, I, for one, am by no means distrustful of our methods or disappointed with the results. The missionaries are already gathering in the first fruits of a great harvest, and the results we can show, encourage us to go on with our work in the same direction, feeling assured that at the last we shall bring home sheaves of ripened grain and not countless handfuls of worthless chaff.

*I Cling To Thee.*

BY T. P. CRAWFORD, D.D.

Dear Jesus, Friend above,  
On Thy strong arm I lean ;  
In every trying scene  
I cling to Thee.

To Thee, to Thee—  
In ev'ry trying scene  
I cling to Thee.

When earthly hopes depart,  
And friends deceitful prove ;  
With unabating love  
I cling to Thee.

To Thee, to Thee—  
With unabating love  
I cling to Thee.

When darkness shrouds the sky,  
And dangers thick unfold ;  
With faith's unwav'ring hold  
I cling to Thee.

To Thee, to Thee—  
With faith's unwav'ring hold  
I cling to Thee.

When death shall seize my frame,  
And all around give way ;  
My ransomed soul shall say  
I cling to Thee.

To Thee, to Thee—  
My ransomed soul shall say  
I cling to Thee.

Dear Jesus, Lord above,  
Redeemer of my soul ;  
While ceaseless ages roll  
I'll cling to Thee.

To Thee, to Thee—  
While ceaseless ages roll  
I'll cling to Thee.

*Hidden Purposes.*

What human mind can fathom Love Divine?  
Or who on earth can trace God's deep design?  
As heaven, the work of His creative mind,  
Is far above the frail works of mankind,  
So are His thoughts beyond the mind of men,  
His priceless love beyond all human ken.

O, God, to me how blest are all Thy ways,  
How sweet Thy love, surpassing all the praise  
My finite heart would bring. Tho' oft beneath  
A frown Thy love is hid; at times a wreath  
Of Justice crowns Thy grace, yet do I see,  
Beneath it all, Love shining through to me.

But, Lord, at times Thy stroke seems hard to bear;  
Wearied and burdened oft I am with care;  
Afflictions try my heart; my mind is fraught  
With many a checquered, disappointing thought.  
And tearfully I wonder why on me  
Such overwhelming trials poured should be:  
Then comes the answer from the heart that plann'd  
'Not now, but *sometime* thou shalt understand.'

CHARLES G. ROBERTS.

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*In Memoriam.*

MR. JOHN L. MATEER.

1848-1900.

On the morning of April 23rd there passed away, in Peking, Mr. J. L. Mateer after an illness of five weeks' duration. He succumbed to an acute attack of Bright's disease. He bore his sufferings with true Christian fortitude and patience and proved the sustaining power of the Christian faith. Mr. Mateer's career in China was divided into two parts. Thirty years ago he came to Shanghai as superintendent of the Presbyterian Mission Press. He found it in narrow quarters near the East Gate of the city, but secured its transference to its present more suitable location. Through his energy and zeal the whole enterprise received a great impulse forward, but he was not able to endure the climate of Shanghai; his health being seriously impaired, he retired after a service of five years. After twenty years' residence in the

United States, engaged in business, Mr. Mateer was invited by the American Board to take charge of its press in Peking. He reached Peking in the autumn of 1894 and began his incumbency with great energy and prudence. He gradually worked a complete regeneration in the whole affair. Incompetent men were dismissed, and good men took their places. He seemed to have an unerring instinct in the choice of men; and when one passed his scrutiny successfully, he usually proved to be the right man in the right place. The whole force, with one or two exceptions, has been changed, and now there is as an able, harmonious, Christian set of men who love their work and perform it faithfully. Mr. Mateer's discipline may have seemed a little rigorous at first to some of the men, but they soon learned his absolute justice and fearlessness in execution, also his deep interest in their welfare. They soon came to regard his decisions as final in truth and right. New fonts of type were purchased, and one new press. One large power press was put in order and utilized when large editions were to be printed. The output of the press has been largely increased and the concern has been placed on a sound financial basis. The men are loyal to the press, as they were enthusiastic supporters of their superintendent. They learned from him the true secret of being valuable workmen. The head-man especially will be able to carry out Mr. Mateer's ideas in his future work and management of the press.

Mr. Mateer's nature was intensely religious. By early training as well as by intelligent choice he accepted the great truths of Christianity, and had thought long and deeply on the great problems of life and destiny. He possessed the genuine missionary spirit, and, though deficient in the use of the language, he has left his mark on the spiritual life of the men in his employ. His nature ripened under his weakness and sufferings and he left behind him in Peking the fragrance of a life that knew the inner secrets of the Christian's hope. His men bore the coffin of their loved superintendent to the church, where remarks were made by Drs. Martin and Wherry and Mr. W. S. Ament. The men also accompanied the bier to the foreign cemetery, outside the West Gate of Peking, and lovingly performed the last rites, singing together one of Mr. Mateer's favorite hymns. He rests near Mr. Hunt, a former superintendent of the same press, and by the side of Mr. Morrison, formerly a Presbyterian missionary in Peking.

Mr. Mateer was twice married. Mrs. La Rhue Mateer survives him and continues her residence and work in Peking.

"Thou hast gone on, beloved,  
And we were vain to weep,  
That thou hast left life's shallows,  
And dost possess the deep."

W. S. AMENT.

PEKING, May, 22nd.



## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

### *Science Study and National Character.*

The May number of the *Popular Science Monthly* gives, under the above heading, a most suggestive article from the pen of Albert B. Crowe, in which he laments the instability of the American character, the readiness of her people to form judgments on insufficient evidence and as quickly to reverse them for reasons as unsatisfactory; in short the proneness of the American in general to be guided by feeling rather than by unimpassioned judgment.

While the justice of this arraignment of American national character will be admitted or denied by most, according to their political bias, the remedy which he offers for such a state of affairs, granting its existence, gives food for earnest thought; and those engaged in educational work in China can hardly fail to remark its application to the problems which confront us here. "Every perilous tendency which I have mentioned," says Mr. Crowe, "has its life in direct violation of the essential principles of science study, and may be restrained by extending the knowledge and habitual use of those principles."

We are all quite ready to admit that the Chinese character is unstable. We know that the lightest rumors are sufficient to set the populace in a ferment, and that the training of the average Chinese disqualifies him for the sober investigation of such rumors, even should the propriety of such investigation occur to him. Any one who has had experience in addressing Chinese audiences knows that an apt illustration has with them all the force of conclusive demonstration, and he who is able to handle skillfully such illustrations, particularly if drawn from their own annals, may carry his audience with him where he will. Indeed, is it not matter of common experience that the time spent in labored demonstration is mostly wasted; the audience having neither inclination nor ability to follow it? Chinese audiences are not alone in this respect, to be sure, but with them this particular mental defect is certainly accentuated.

This hazy mental atmosphere is only another instance of the unvarying law that like causes produce like effects. From the beginning to the end of his curriculum the Chinese student is given no hint of the fact that he is living in a universe of laws, laws which may be implicitly trusted and which may not with impunity be disobeyed, laws which the author of the universe Himself may never break; they being not His creation but the emanation of His own being. The great sage of China uttered many eternal truths, and they have had their due force in shaping the character of his followers; but he had the limitations of his contemporaries, and had not learned the a, b, c of natural law. Small blame to him that at the end of his life we find him lamenting that "the Pheenix does not arrive and the river sends forth no map," and regretting that he had not spent fifty years of his life in the study of the Yih King. It is well that he could not foresee the awful waste of energy which was to follow on that mistaken utterance for many succeeding generations.

Educators all realize the tremendous material benefits which cannot fail to follow close upon the heels of scientific instruction in China. We know how the treasures buried in the hills lie undisturbed by a people not wholly ignorant of their existence, because forsooth, "The vein of the dragon must not be severed" and "over the head of Tai Sui the earth must not be disturbed." We know how the people shut themselves away from air and sunlight behind windowless walls, through the fear of malignant demons supposed to be flying about at random, and who, by the way, are not credited with sufficient sense to guide them in turning a corner. We know the evils that have fallen on the land through the wholesale destruction of forests, and the sad waste of human energy and human life due to the lack of application of steam power and of electricity. The men now spreading desolation over the country claim that through certain incantations they have made themselves impervious to bullets and to tempered steel. Perhaps some of them actually believe this, and it is certain that many peaceable people are deceived.

It is the province of scientific education to remedy all these evils, but has it not a higher mission still in the formation of a true and solid national character? Next to that righteousness, which alone exalteth a nation, China's greatest need to-day is a knowledge of nature's laws. May we not even go farther in claiming that such knowledge is a part of righteousness itself? For to do right we must know the truth, and "the love of truth and appeal to reason are the very grain of the scientific mind and heart." Clear judgment, as well as a quickened conscience, is essential to right action; and

some of the greatest atrocities the world has ever witnessed have been the result of tender consciences working in the dark. Who shall say that even the Boxers, some of them at least, are not conscientious?

The faithful student of science acquires soberness, stability, a love of truth, and a confidence in the things that are changeless. Galileo in the hour of his humiliation could still mutter under his breath, "It does move for all that," and rejoice in the knowledge that the power which crushed him could never stop that motion, nor prevent the rest of the world from finding it out. We believe that the patient, plodding Chinese intellect is peculiarly adapted to the investigation of scientific truth if once directed into the proper channels. With the rising generation this may be easily done, and educators should make the most of their opportunities. For the sake of the material benefits offered, the nation stands ready to accept the results of Western scientific research. Upon the earnestness of her instructors rests the hope that in striving for the lesser good they may gain the higher benefits as well.

R. S. W.

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### *Elementary Zoology.*

We take pleasure in calling special attention to the "Elementary Zoology" prepared by Rev. J. M. W. Farnham, D.D., and published by the Presbyterian Mission Press, Shanghai.

The work contains some ninety pages, divided into ten chapters, and gives entertaining and instructive descriptions of the chief representatives of the *mammalia*. There are numerous anecdotes and incidents to illustrate their habits, and the style, which is an easy *Wên-li*, is very attractive. We commend the book as well suited for home reading or for use in the school-room. It is well bound, beautifully illustrated and sold at a very reasonable price.

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### *Story by Han Yü, a Chinese Philosopher.*

TRANSLATED BY J. EDKINS, D.D.

Han Wen-kung of the Tang dynasty, was a contemporary of King Alfred and one of the first rank among the Chinese literati. He undertook on one occasion to write the biography of Wang Ch'eng-fu, a bricklayer. Here follows a translation of it:—

The bricklayer's craft is low in estimation and exceptionally laborious. I knew one who was as his face proved very contented with his lot. His speech was brief, decided, and conclusive. I asked him his surname. Wang, he replied. His proper name? It was Ch'eng Fu—receiving happiness. He belonged, by hereditary descent, to the farm labourers of the capital—Chang-an.

When a rebellion broke out in the reign of Tien Pan he went as a soldier and carried the bow and arrow for thirteen years. Obtaining promotion and distinction he left the camp very willingly and returned home. His land was lost, and he took to the bricklayer's trowel to earn food and clothing. He spent more than thirty years in this way, lodging in the house of a man who let rooms adjoining a market, and whom he paid regularly for his rent and board. He lowered or raised the price of his labour as a bricklayer, so as to meet the occasional rise and fall of the charges for rent and board. What he had over he gave to the sick, the maimed, and the hungry whom he met on the road.

He conversed about his condition in the following manner: "Grain has but to be sown, and it springs up of itself. For cloth the silk-worm provides the thread, and the loom weaves it. As to other things necessary to human life, they are all attainable by human labour. I rely on these to live, but one man cannot accomplish everything. Each man should do his best to support his own life and that of others. The sovereign rules over those things which support my life. From him the hundred officers receive their orders. As to the people, they work as best they can. They obtain better or worse food according to their capabilities as workmen. But if they neglect work they are sure to meet with punishment from heaven.

"On this account I cannot even for a day lay aside my trowel in order to take my pleasure. For to use the trowel is an easy way of using strength. Its work is real. When I take my wages, although I have wearied myself, I feel no shame. My mind is at rest. It is not difficult to gain results by the exercise of physical strength, but it is hard to gain wisdom by the labour of the mind. In physical exertion I am the servant of men. In mental labour men serve me. This is as it should be. I purposely choose that which is easy and which brings me no shame.

"Ah! I have gone into rich men's houses to work with my trowel for these many years. Take one of them as an example. I have just gone to visit it again. It was a heap of ruins. Take a second and a third. I have gone to look at them and found them also to be each a heap of ruins. I asked the neighbours the cause. Oh! said they, this man was publicly executed; and this man



died, leaving no sons or grandsons to inherit his property; and this one's property on his death reverted to the government.

"Looking at these facts I asked myself, Is not this what I just said—men who have to be fed by others neglect to work and draw down on themselves calamities from heaven? Is this not to force the mental faculties in order that men may gain wisdom and yet they may not have sense enough to secure them from failing to undertake what they are competent to perform? A man may be seen aiming at what his abilities are not equal to and which he yet longs for. Is this not to do what a man ought to be ashamed of doing? While he knows it is wrong to do it he yet perversely insists on doing it. Of these three things which is better? To be rich and noble when it is very difficult to continue so? or secondly, to do little work and have very large payment for it? or thirdly, to have abundance and poverty coming by turns without any fixed rule? I wish none of these for myself.

"Pitying those who are brought to such misfortunes I purposely choose the sort of work which is adapted to my strength and bend my energies to that. As to liking riches and honour and disliking poverty and lowness of position I am not different from other people. But I know well my own want of strength and do not attempt what is beyond me."

He further said: "Men whose toil produces a large result have much to use for their own enjoyment. Wife and children can by such persons be supported. My powers are limited and the results they produce are small. I can do without wife and children.

"Then as to expending my strength it comes to this: if I marry and have a family to support, my strength not being equal to it, my mind becomes a prey to anxiety. Thus I should have a double burden to bear. Even if a man were a sage he should not attempt it."

When I first heard this reasoning I felt uncertain respecting it. I then meditated on it carefully and concluded that the speaker is, without doubt, a philosopher, and as a man should do, takes special care of himself. But there are faults that I find in him. He does too much for his own happiness and too little for others. Has he not learned the doctrine of Yang Chu? Yang Chu, as stated in Mencius, said that he would not pluck a hair from his body if it were to benefit the whole world. Shall a man be unwilling to suffer the least pang of mental anxiety for the sake of supporting wife and children, and would he be willing to do so for others?

Yet his philosophy is much better than the state of mind of those men too often met with in this world who grieve for what

they cannot attain and deeply regret losing it when attained. They only gratify the natural desires, and by their depraved inclinations and neglect of reason and duty bring themselves to ruin.

Finding that there was that in his words which might serve as a warning to myself, I have written this history to serve as a record of him and a memento to myself.

*Notes.*—A bricklayer's trowel is *man*, a word still used in Peking in the sense of laying on plaister. The idea is that of *covering*; the same root being used for a curtain as that which conceals.

The paradoxical act to which attention is here drawn is the abandonment of rank and fame for the humble life of a bricklayer, an act which common men find it hard to explain. The cause of this perplexity is stated farther on by Han Yü in the same book from which this account is translated.

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## Correspondence.

### THE CONFERENCE OF 1901.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The committee who have in charge the preparations for the next General Conference of China Missionaries, 1901, have, through the undersigned, sent out blanks for pastoral and evangelistic statistics for 1900 (other blanks for other statistics to follow). It is stated at the head of the blanks that the figures are for 1900. As some enquiries have come as to when these blanks should be returned I may say not later than January 1st, 1901. Blanks have been sent to thirty-six different societies, which for the purpose of this collection were divided according to the China Mission Hand-book, so that no one is asked to report for any save the province or branch specified in the letter accompanying the blank.

Is it possible that there are some

recent societies in China which have been overlooked? If so, will their representatives please communicate with the undersigned? Blanks have also been sent to some independent workers, but naturally there are omissions. Will such brethren therefore drop me a line that their wants may be supplied?

Yours sincerely,

DONALD MACGILLIVRAY,

*Convener of Statistical Committee.*

380 Honan Road, Shanghai.

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### A RETRACTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Two days ago I came across an article published in the February and March numbers of the RECORDER by the Rev. Imanuel Genähr on "Different Ways leading to the Goal of Christianity in China."

For some months past I have seen that the position which I took in that letter to the Rev. Hudson Taylor, of opposition to medical missions, was a wrong one. And I cannot let this opportunity go by without, by your courtesy, making a heartfelt apology through your columns for those misguided and offensive sentiments. Knowing as I do the self-denial, labour and devotion of medical missionaries, it is a matter of most poignant grief to me that I could ever have written of them in a disparaging way. Though I look for increasing exhibition of the "gifts of the Spirit" in the whole church, yet still I wish to retract all I have said in that letter about doctors, drugs, and medical missions—all wants re-stating. My treatment of the word "pharmakeia" I now see to be most erroneous. The word occurs in Gal. v. 20; Rev. ix. 21 and xviii. 23; its cognate "pharmakeus" in Rev. xxi. 8 and xxii. 15. Though it is a fact that "pharmakeia" means "the use of any kind of drugs, potions, or spells," yet, without doubt, the mind of the Spirit is on the "spells."

1st. Because if referred to drugs it leads to the outrageous conclusion that all chemists and doctors, not to speak of the untold numbers who doctor themselves, are doomed to perdition, on the sole ground of having had to do with medicine. "What proves too much proves nothing."

2ndly. Sound scholarship has decided it so. Grimm says as to the meaning of "pharmakeia":— "(1) The use or administering of drugs; Xenophon Mem. 4, 2, 17; (2) poisoning, Rev. ix. 21; (3) sorcery, magical arts, often found in connexion with idolatry and fostered by it, Gal v. 20;" he then adds that Is. xlvi. 9; Ex. vii. 22; viii. 18; and vii. 11, are instances where in the Septuagint "pharmakeia" is translated by "sorcery" or "enchant-

ments"; "tropically" (i.e., figuratively) "of the deceptions and seductions of idolatry," Rev. xviii. 23. "Pharmakeus" Grimm translates as "one who prepares or uses magical remedies, a sorcerer," Rev. xxi. 8; Septuagint Ex. vii. 11, "sorcerers." Here then is the Scriptural key to the meaning of the words. The Rev. I. Genähr in his very lenient criticism of me gives the impression in his foot note on page 71 that unless Dr. Hudson Taylor accepted my extreme views on the non-use of medicines I had taken it on myself to warn him that he would have cause for regret before the judgment seat of Christ. This is a mistake.. That remark was made on the subject of compulsory vaccination.

I regretted that, to my certain knowledge, spiritually-minded workers had been kept out of the C. I. M. solely on the ground of having conscientious objections to vaccination. What I urged was, that their scruples should be respected, that vaccination should be optional and not compulsory. Mr Genähr sees in this an instance of my self-conceit. Be it so. It would never be safe to deny the charge when that odious form of the self-life is usually seen by others quicker and more truly than by the one who is its possessor; and to Mr. Genähr this sin lies patent on the face of my letter. I am sorry I did not use more careful expressions in writing to one so far my superior in grace and years as Mr. Hudson Taylor, but there is a fact which I venture to make known, that the letter in question was a private one, and never intended for publication. Trusting I have not trespassed too much on your space for correspondence.

Yours faithfully,

STANLEY P. SMITH.

Elmdon Vicarage,  
Saffron Walden, Essex, England,  
April 17th, 1900.

## Our Book Table.

We have received a copy of "A Short Commentary on the Messianic Psalms," by Rev. W. S. Moule, Ningpo, which we reserve for fuller review at another time. Works like this, which will unfold to the Chinese brethren the treasures of the Psalter, are greatly needed. These precious hymns, prayers, cries of the soul, which fit every need of the Christian, are a sealed book to most of the Christians, even to the preachers and pastors in the native church. We therefore receive with delight such books as this.

We would thank an old friend, Mr. Freyer, for a copy of a catalogue of the publications of the American Mission Press in Syria, which was founded at Malta in 1822 and moved to Beirut in 1834. Their publications, aside from Bibles, number over 650; and the list given shows a choice collection of religious and educational books, pamphlets, and tracts. In glancing through the list one realizes how immeasurably easier it is to clothe the teachings of Christianity in Syrian than in Chinese dress. Yet the conquests of the gospel are as real in China as in Syria; it is as easy to bring the Chinese to Christ as the Syrian!

Missionaries in interior stations are launching out more and more in printing work. A number of little papers reach us, the printing of which doubtless helps to solve the manual labor problem which confronts many converts to Christianity; while the papers give to members of missions and friends at home items of news fresh from the front. The *Messenger*, printed at

Nanking by the Christian and Missionary Alliance missionaries, and *From the Front*, by Dr. Butchardt, of the Foreign Christian Mission, are two of these papers. The latter is doing some really good work in half tone printing; the etching, etc., being all done at Lu-cheo-fu. Another similar paper received is the *Asylum Record*, which gives news from the Okayama orphan asylum, Japan. This asylum prints a monthly newspaper in Japanese—the *Okayama Kojun Shimpō*—with a circulation of 15,000 copies.

Received *Journal of the China Branch of the Royal Asiatic Society*, Vol. XXXI, 1896-1897. Contributors: E. H. Parker, A. Forke, Jr., T. W. Kingsmill, F. E. Taylor, P. G. Von Möllendorf, W. R. Carles.

Also, *Knowledge*, an illustrated magazine of science, literature, and art, founded by Richard A. Proctor. London, May 1st, 1900.

*Friend of China*, the Organ for the Society for the Suppression of the Opium Trade. April, 1900.

"The substitution, in the best irrigated and most fertile lands of the Ganges valley, of a crop which would have alleviated the famine now so severely felt in India is at variance with the humane and generous measures by which the Indian government is earnestly setting itself to relieve the famine." According to the appendix, based on official reports (1887-1897), there have been *ten successive bad harvests* of opium in Bengal. Besides the blight of heaven the competition of other crops, especially food-stuff, is reported to be a thorn in the



government's side. "Food grains are selling at so high a price that the cultivators are expecting to gain more sowing wheat, etc., than by sowing poppy." Alas! that in China the poppy should as a rule pay better than grain or vegetables, and so while the Indian government must advance the cultivators money and offer various inducements to enlarge the area of cultivation the Chinese farmer needs no inducement to enlarge his poppy fields, for the increasing demand and the accursed thirst for gain suffice to aggravate the already gigantic evil.

D.

*English and Chinese Catechism of Geography.* Commercial Press, Shanghai.

The English question and answer are placed side by side with the Chinese renderings. The compiler evidently favors reform. Here are some specimens of his teaching:—

What religion is spreading in India? The Christian religion.

For what are Asiatics remarkable? For following old customs.

In what state are women kept? In ignorance.

Of what nature are all governments of Asia, except the English? Despotism (獨道); the rulers act just as they please.

For what is Palestine famous? As the country in which Jesus Christ, the Son of God and the Savior of men, suffered and died.

What book is widely circulated in England? The Bible, the great cause of England's happiness and greatness.

Among whom does Christianity prevail? Among all the enlightened nations of the world.

How does Shanghai compare with other Chinese cities? It is a large, rich, and handsome city, and the best built and most elegant in China.

What can be said of the Cantonese? They are the most enter-

prising and industrious people of China.

In what has Japan distinguished itself in late years? Its wonderful progress in civilization.

How was this progress brought about? By increased intercourse with foreign nations.

D.

British and Foreign Bible Society. Report of the China Agency, 1899.

If any one should casually imagine that the work of this Society is merely the sale of Scriptures in China he should read this luminous and business-like report, when he will see that translation and revision, as well as printing, must occupy much of the agent's time. Not only are the three versions planned by the General Conference well advanced, but also the following colloquial versions: Ningpo, Wenchow, Kien-ning, Amoy, Swatow, Canton, Hainan, Tibetan; some of these revisions, the last an edition of the gospels by photolithography, prepared by two missionaries in Ghoom, India. 1,059,165 volumes were printed during the year, while over one million books were issued, and the circulation amounted to 856,156 volumes, an increase of 127,440. The report shews that notwithstanding the anti-reform wave, whatever the effect on other classes of literature, the Bible keeps on increasing, doubtless because the church is growing still. The demand for better bound and hence more costly copies is another gratifying proof that the Christians also are growing in grace and long for the Bible in more durable form than the cheap paper-covered editions which the heathen consider such a bargain.

Beside the 359 Chinese men employed as colporteurs the Society after two years' experiment reports a success in the employment of Chinese women as readers and dis-

tributors of the Bible; forty-three being employed; their sales being 20 Bibles, 137 Testaments and 5,172 portions. They read the Scriptures

to upwards of 2,000 women, of whom about one-quarter are reported to have commenced to learn to read for themselves. D.

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## Editorial Comment.

To even those who have been pessimistic in regard to China the events which have occurred in the north during the past month have been a complete surprise. That the Empress-Dowager should have given countenance to the Boxers, that the railways should have been torn up, that within the city of Peking itself the foreigners in the legations as well as in the missions should have been caught in a trap, imprisoned in we scarcely dare surmise how fearful an insecurity, sounds so strange that if one had prophesied it none would have believed.

We cannot be too thankful that the powers are agreeing to act together; and our prayers should never cease that their representatives may sink unimportant differences and selfish desires for aggrandizement and seek the peace of the Far East. A selfish act on the part of one power, at this time, would too easily prevent any lasting solution of China's difficulties and put us on the verge of war and disquiet for years to come.

\* \* \*

THE reports of the trials which have befallen our native brethren in the north are saddening in the extreme. The one bright point is the great faithfulness and joy in being counted worthy to suffer on the part of so many.

Martyr-crowns have been won in China and in greater numbers than many have as yet any idea of. In the destruction of mission buildings and Christian homes in and near both Peking and Tientsin great numbers of Chinese lost their lives. We cannot of course for a long time expect to obtain a correct idea of the number of the slain; but very few who have been known to have anything to do with foreigners have had the opportunity to escape or find protection.

The dreadful fear that hung like a pall over all hearts for a time, lest the imprisoned foreigners in the Legations and the Methodist Mission compound should be overcome and lose their lives, has not yet been completely dispelled; but hope is now brighter. Yet let us remember that large numbers of Chinese have been massacred.

The loss of telegraphic communication between Peking and Tientsin and between both these places and the rest of China, has added to the fear and the unrest of Chinese near Shanghai. All sorts of rumors have been afloat, and some of the Chinese have been rather panicky. Along the Yangtze river, where mobs are easily incited, signs of danger have been apparent for some time. Several Mission Boards have

cabled, ordering all their inland missionaries to the coast. Vice-roy Liu Knn-yi has, however, shown his loyalty to the best interests of China in opposing all the measures taken by the Empress and the anti-foreign officials, and proposes with strong hand to keep the peace in Central China. The joint proclamation of the admirals of the allied powers at Taku, assuring the Chinese that the only purpose of their warlike actions is to put down the Boxers and to protect the lives of their own nationals, will have a most salutary effect.

THE annual meeting of the Shanghai Branch of the China Association was held on Tuesday, June 10th, at which the remarks of the chairman, Mr. F. Anderson, were of special interest. He gave a most succinct statement of the condition of affairs, and we are glad to quote his remarks. Mr. Anderson said:—

"The business before the meeting is to pass the report and accounts for 1899 and to elect a new committee. In moving that the report and accounts be adopted I am afraid that any interest there might have been in giving an account of our work for the past year has been entirely eclipsed by the events of the past few days. Last year is already ancient history, and looking at it from a political and economical point of view in China it must be regarded as a period of stagnation, if not of retrogression. In the introductory part of our report we have endeavoured to describe the general situation as regards the government of the empire, and the events which have taken place since it was written, have confirmed the conclusion at which we arrived, namely

that the Peking government is regarded as hopeless both by the people of the country and by those foreign powers which have the welfare of China at heart. But the climax of the Empress-Dowager's policy must have come upon us all like a bolt from the blue. We were all quite prepared to acknowledge that the utterly rotten state of the Peking government was such that important changes must sooner or later come about, but it was felt that either 'internal rebellion, or foreign pressure, or both, were the influences which would bring about a change. No one imagined that even in its colossal ignorance the Manchu party would have committed such an act of midsummer madness as to ally itself with the rabble and challenge the great powers of the world. That has been done; a state of war exists at the capital, but fortunately the nation at large has not lost its reason, and whilst the reactionary party of the north are now engaged in actual hostilities with the great powers of the world the local viceroys and provincial administrations are looking on with pity, not unmixed with contempt. The whole situation has been suddenly changed by the action of the very people who have been in the past bitterly opposed to any change, and we are suddenly brought face to face with either what Lord Charles Beresford calls the "Break-up of China" or what Mr. Colquhoun calls "China in Transformation," and in our opinion it depends to a great extent upon the action of England in this crisis which of the two will happen. England has perhaps been wise in not doing anything to precipitate this crisis. She has had very serious work in hand on the north-west frontier of India, in Egypt, and in South Africa, but the serious nature of the difficulties she has had to face have shown unmistakably the grit and mettle of the old

country, and not of the old country alone, but of our colonies, who vied with each other in hastening to give a helping hand. Every subject of the Queen feels intense pride in the events of the last two years, and we may be quite sure that they have had a considerable effect both on the friends of the country and the enemies we may count amongst the nations. No one can say at present whether we are on the eve of another struggle in defence of our rights and the interests of our empire. I do not say that the present conflict in the north will result in a general conflagration, but I do say that a clear, firm, decided course of action on the part of England will be one of the principal influences in preventing such a catastrophe. It is impossible to settle the questions that have been raised until order has been restored. The danger will really begin when order has been restored, and a new government has to be decided upon. We hope that the government will realize that a weak and vacillating policy now will be fatal to the interests of the empire, that a stitch in time saves nine, that a policy of temporary expediency will not be our watchword, and that we shall not agree to a policy which, to quote a Chinese proverb, may be good for ten years and bad for ten thousand. The more the English government shows its determination to assert its rights and influence, the less will be the danger of serious trouble. Our policy ought, in our opinion, to be first, if it can be managed, to uphold the integrity of China under a progressive government, giving it, if necessary, the support of Great Britain, but accepting co-operation with other powers; no exclusive privileges for ourselves, but also none for any other nation. If that policy proves to be impossible, if special privileges are claimed in special spheres, we

maintain that England must do the same in our sphere, and if partition is forced upon China we must be prepared to enter upon the protection of our sphere in earnest. The fact that we are prepared with a definite and clear policy, and that we are prepared to carry it out, will be a restraining influence of great importance on other powers. I would ask you for a moment to consider what the partition of China means. It means bringing between three and four hundred millions of a population eventually within the vortex of militarism. It probably means that the great powers will have to maintain large native armies, with conterminous frontiers, artificially arranged. An increase in one army will be followed by a corresponding increase in the others; each division will be under a different system of government, and the interests involved are certain to clash sooner or later; there is no choice between this state of things, and allowing overwhelming power to pass into the hands of one nation. When you have created Chinese armies, will all the powers be able to rely upon their loyalty? I think it is very doubtful, but I also think that in the long run English administration need not fear that it will suffer in comparison with that of the others with whom it will be brought into contact, and if the great experiment be tried I have sufficient confidence in the power of England to govern to believe that they will succeed in China as they have in India and Africa. Another point that must be borne in mind is that if this great partition takes place, it is exceedingly improbable that it will be brought about except after years of convulsion, at any rate in certain portions of the country, and the stupendous nature of the task will probably cause the most aggressive power to pause. On the other hand, if the



transformation of China is arrived at, and the powers can agree to co-operate to maintain its integrity, the development of this country under a progressive government will revolutionize the world. The basis of the government of China—the family, the theory of its administration—the personal responsibility of officials—is exceeding well suited to the people. If the powers are sincere it should not be impossible to inaugurate a system of law, reform of taxation, proper payment of officials, and a reform of the system of defence within certain limits. Granted that this was accomplished and free play given to the development of its marvellous resources the prosperity of the country, with an industrious and intelligent population like the Chinese, would advance by leaps and bounds, and the civilized world will be saved from a difficult and perilous experiment. There must be no question, however, about the continuation of the present *régime*. It is absolutely necessary, now that the opportunity has come, that the present reactionary party should be replaced by a party of progression. If that is done we shall find, to quote Mr. Colquhoun again, that the same people who are disposed to be insolent and aggressive when met with deference and weakness, are friendly and reasonable when dealt with a firm hand. What the Association has done since these troubles have broken out perhaps it would not be particularly judicious for me to repeat in public. We have had many communications with H. B. M.'s Consul-General, Mr. Pelham Warren, and with the London Committee, who have been communicating direct with the Foreign Office. The committee are impressed with the very excellent work which has been done, since these troubles have arisen, by Mr. Warren. We believe that the government are fully

alive to the responsibility of the situation, and all we can continue to do is to urge upon them the policy which I have endeavoured to sketch in these remarks. I cannot conclude without giving expression to the deep sympathy and anxiety which we all feel for those who have been unfortunately shut up in Peking, and more particularly Sir Claude and Lady Macdonald. Our earnest hope is that at any moment we may hear of their having been relieved."

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#### THE MISSIONARY HOME AND AGENCY, SHANGHAI.

As is well known to our missionary friends, the above has, for quite a number of years, been an institution of Shanghai. For the past ten years it has been in the hands of Mr. Edward Evans and his wife, who have developed it from a comparatively small affair in one house to its present proportions, using three houses and carrying on a large connection with corresponding missionaries all through the East, attending to their matters and providing a much appreciated "Agency" to meet the many business needs of the missionary public.

The premises, as well as the neighbourhood in which they are situated, have, however, degenerated, and for many reasons a change has been most desirable; the high rentals commanded by house property in Shanghai of late years presenting an obstacle to its accomplishment. It had the advantage of being very central, too, so that any move that would be made, would have to keep that most essential point in view.

We are happy to learn that there is now to be a change; two houses, one a very large one, in a new block just completed on the corner of Quinsan and North Szechuen Roads, having been leased, to be occupied September 1st. The main entrance is on Quinsan Road, but the house fronts on both streets and also on "Quinsan Gardens" a lawn running the whole length of the block upon which the wide south verandahs of the Home will look. On the eastern end of the "Garden" block lies the Quinsan Park, so that guests and their families may enjoy these advantages as fully as if the "Home" were in the open country, while as regards convenience to the business part of the settlement it is actually five minutes' walk nearer to "Hall & Holtz," corner of Nanking Road, than the former Home. To those familiar with Shanghai it will be evident from this that no disadvantage accrues from the change, while the approach from the several steamer landings can be reduced to almost the same distance. There are no native houses, but only some of the finest foreign residences surrounding the new "Home" on each side. There are no "back" rooms, as on its several sides the rooms look out on street or garden. The house is fitted in the most improved manner, with electric bells; several of the rooms having private bath-rooms attached, as well as their own distinct share of verandah. The parlor, sitting, and dining rooms *en suite* are commodious and most attractive. On the ground floor, entering on the south front, are the offices, book-room, box-room,

and baggage elevator, and a separate private entrance to the second house.

It is unnecessary for us to say anything as to the entertainment or advantages of the "Home" as a rendezvous for the missionary friends. Those who have enjoyed its hospitality in the years past can appreciate these and can testify to the homelike character and happy Christian atmosphere enjoyed—giving refreshment to mind, body, and spirit. We feel assured these conditions will be maintained in the new Home as ever. We heartily express the hope that the support that this institution has so generally received will be more than continued. It will be obvious that the expenses of the new Home will be considerably in advance of the former one, but if well supported Mr. Evans hopes to be able to clear himself without materially changing the tariff. He proposes to make the experiment, and a number of the rooms will be available at the rates hitherto asked. There will be an addition on those rooms which afford special advantages, so that every taste can be provided for.

We would mention that the advantage of keeping the "Home" strictly for the use of casual traffic, only the travelling missionary being accommodated, while very satisfactory to the latter, on arriving in Shanghai during a time of much demand, it would financially doubtless be of advantage to support the "Home" with a more permanent tenancy. For this reason we feel that our friends in carrying on the "Home" on this personally

disinterested basis have a claim to the help and support of those intended to be benefited. May the "Missionary Home" in its new quarters continue more and more to be a feature of the missionary agencies of our land and work.

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THE harrowing accounts of famine and sickness which still reach us from India call for deepest sympathy. Beside the large sums of money in aid sent by the foreign residents in Shanghai various amounts have been forwarded directly to missionaries from native Christians here and there. A surplus of nearly \$100 being in hand after aid to flood-sufferers near Yü-yiao, Chékiang, this spring, that amount was sent, with the concurrence of the native workers in that region, and accompanied by their prayers, to Rev. M. B. Fuller, of Bombay, for the famine sufferers.

\* \* \*

WE note in an exchange—the *Bombay Guardian*—that a steamer laden with grain was on the way to India from the U. S. ;

the steamer being chartered by the U. S. government. These 200,000 bushels of grain, the result of the philanthropic work of the editor of the *Christian Herald* of New York, will help to feed many. Yet the sufferers are many times more than can be cared for, although the British government is doing so nobly in feeding millions.

\* \* \*

MANY will be glad to see that the Review of "Methods of Mission Work," written by Dr. Mateer and printed in March-May numbers, has been reprinted in pamphlet form. It is no disparagement of either the earlier work or this review to say that the two together form a valuable all around treatise on mission methods.

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BACK numbers of *Woman's Work in the Far East* are desired as follows: November, 1887; May and November, 1888; May, 1889; and May, 1890. The Presbyterian Mission Press will pay twenty-five cents per copy for each of these numbers.

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## Missionary News.

### *The Ecumenical Conference.*

"The personnel of the [Ecumenical] Conference was intensely interesting. Never was "the hoary head" as "a crown of glory" more truly such than in the persons of John G. Paton, forty-three years in

the South Seas; Wm. Ashmore, fifty years in China; Jacob Chamberlain, forty-two years in India; and Bp. Ridley, long a heroic toiler among the Red Indians of the frozen north. These, and a few others like them, were the more eagerly heard, because their names are historic and because they are reckoned

among the modern apostles who have wrought mightily and subdued kingdoms. But there was a great company from many lands whose names are a synonym for noble deeds . . . Where all [the addresses] were so good and inspiring, it would seem almost out of place to particularize; yet by common consent the finest paper from any home worker was that read by Canon Edmonds, of Exeter, England; and the most inspiring address from a missionary was that delivered by the venerable Dr. Ashmore, of the Baptist Mission in China. Canon Edmond's paper was on the translation and distribution of the Scriptures, a theme for which his long connection with the British and Foreign Bible Society gave him peculiar fitness.

Dr. Ashmore's address [was] on the "Three Chinas"—the China of the past, the China of the present, and the China of the future. The first two parts could not have been otherwise than excellent from such a man, who for half a century has toiled in China; but when, at a late hour in the evening, he reached the "China of the Future" he was truly the "old man eloquent." He stood before his vast audience, filling gallery on gallery far up to the ceiling, like some venerable prophet of Old Testament times, inspired to sublimest speech by his vision of the kindling dawn of the Church's triumphal day. He loves China, and firmly believes she will be preserved of God to become a great Christian nation. None who heard him that evening can ever forget his thrilling plea for China.—*The Missionary* (Southren Presbyterian Church) for June.

### *The Escape from Tsang-chou.*

We reprint this letter from Rev. D. S. Murray to Dr. Muirhead, recounting the escape of the mission-

aries from Tsang-chou. It is at present impossible to get any detailed news from our friends in the interior:—

TAKU, 18th June, 1900.

DEAR MR. MUIRHEAD: I am sure you will be glad to know that our Tsang-chou party is all safe, after running a very narrow escape of extermination by the Boxers.

I was hurrying up on Tuesday last, getting all our Christians off as far as possible to places of safety, when word came that we were surrounded by thousands of Boxers bent on murder and pillage. General Mei and our local magistrate kindly sent us their own carts and a strong escort of friendly Chinese soldiers. Throwing on some Chinese clothing we stole out soon after midnight through the Boxer lines, and God restrained them in some wonderful manner. If they had made an attack on us our Chinese escort would have broken and fled, as they were quite demoralized by fear. Hurrying on we actually made sixty miles the same day, arriving at Chi-cou on the coast the same night. At Chi-cou the general wished us to go to the Taku forts, thirty-seven miles distant, and this too was General Mei's orders, but I was afraid the allied troops might at any time attack the forts, so I sent a servant by a small fishing boat to the British admiral, who kindly sent us a steam launch next day. On the fourth day of our leaving Tsang-chou we arrived at Taku, and we were sent out on board H. M. S. *Orlando*. Next day the forts were bombarded and taken. The forts opened fire soon after midnight (12.50), and for nearly six hours a most terrific cannonade was kept up from the forts (over 100 guns) and the smaller vessels that could get near enough to bombard. None of the big vessels could get within range owing to the bar. A landing party from the different ships, about 1,200 or 1,500 strong, went round and escalated the forts in the rear. About 6 a.m. the south fort blew up with a terrific explosion, and then it was soon over. The taking of the forts has, for the present, seriously increased the dangers of the situation, as now all Chinese Imperial troops must fight the foreigner, that is, take sides with the Boxers. Our interior missionary stations are in the greatest danger, but nothing can be done at present to relieve them until larger forces of troops come and until Peking is relieved. Tientsin is entirely surrounded by Boxers, and is now in great danger, as the Imperial troops have artillery. No communication possible between Taku and



Tientsin. Admiral Seymour is entirely cut off from his base here.

The authorities have made far too light of things till now. The situation is really a frightful one. General Mei says the lowest estimate of Boxers in four northern provinces is three millions. We are probably going to Wei-hai-wei tomorrow, where Dr. Peill, at the admiral's request, will take charge of the naval hospital. We have lost everything, and our houses and fine new hospital probably burned ere now. With kindest regards to yourself and Mrs. Muirhead.

I am, yours sincerely,

D. S. MURRAY.

### Anti-Opium League in China.

#### Contributions.

Previously reported	—	—	\$620.19
Rev. O. Olesen	} Danish Lutheran Mission, Manchuria		
" John Vyff			
" J. Lykkegaard			
" M. Jensen			
" C. Waidtlöw		25.00	
" C. Bolwig			
Miss K. Nielsen			
" E. Nielsen			
Miss E. Tomkinson, Ning-hai		2.00	
Dr. L. Savin, Chao-tong-fu		2.00	
Rev. F. J. Dymond,		1.00	
Mr. Thorne		1.00	
Miss Bush		1.00	
Rev. S. B. Ward		2.00	
" B. C. Patterson, Su-ch'ien...		2.00	
Dr. Alfred Hogg, Weuchow		5.10	
A Friend		2.00	
Ning-hai Church, per Mr. Knickerbocker		5.00	
Rev. A. R. Crawford, Kirin		5.00	
" W. Miskelly		3.00	
Dr. B. L. Livingstone Learmonth, Kirin		2.00	
Rev. F. W. S. O'Neill, Kirin		3.00	
張太太 Nan-zing		5.00	
陳德蓮		.20	
羅曉文		.20	
錢少泉		.20	
吳蘭之		.20	
吳耐安		.20	
夏榮		.20	
			\$687.49

W. H. PARK, M.D.,

Treasurer.

Soochow, June 11th, 1900.

### Another Visit to Hunan.

BY REV. GRIFFITH JOHN, D.D.

Reprinted from the *North-China Daily News*.

SIR: A brief account of a visit just paid to Hunan may interest some of your readers.

I left Hankow on the 7th of May and reached Yo-chou early on the morning of the 9th, where I spent a part of two days with Mr. Greig and Dr. Peake. It was a new joy to visit a mission station in Hunan actually manned by foreign missionaries. I found our two missionaries in occupation of the house purchased by us last year; but the house is so transformed that it bears hardly any resemblance to its original self. I found them also in the enjoyment of good health and high spirits. Yo-chou is undoubtedly a healthy place, and the mission is most favourably located. It would be difficult to find a more desirable spot either inside or outside the city.

Ever since the establishment of the mission, in December last, a steady work has been carried on at Yo-chou. The officials and people have been exceedingly friendly, and no ill feeling has been shown on the part of any one. Public preaching is carried on daily at the chapel, and, as a rule, the place is well filled. Special services are held on Sunday and certain evenings of other days for the Christians and inquirers, and these are well attended. Whilst at Yo-chou I conducted one of the evening services. The attendance was good and the attention paid by all to the words spoken was very gratifying.

The Yo-chou prefecture presents a very attractive sphere of missionary labour. It comprises four districts or counties, all of which can be easily worked from Yo-chou, the prefectural city; all four will be worked by the London

Mission, and all four will, I have no doubt, yield a goodly harvest in the days to come.

Mr. Greig and myself went on board the s. s. *Siang-tai* late on Thursday night, the 10th May, and left Yo-chou for Chang-sha early on the following morning. We steamed across the lake and up the Siang without any difficulty; there being abundance of water everywhere. We reached Chang-sha at 8 p.m., having made a run of about 130 English miles in fourteen hours. Next morning we transferred our baggage to the little steam launch that was to take us to Siang-tan.

At Chang-sha we met Mr. Alexander, of the Alliance Mission, and had some conversation with him about the place and his experiences at the place. Mr. Alexander has been at Chang-sha for some months, living in a native boat and doing colportage work in and around the city. He is not allowed to live on shore; but he has had no difficulty, for some time, in going in and out among the people with Scriptures and tracts. The people of the place, scholars and others, visit him on his boat, and much of his time is spent in receiving visitors and conversing with them. At first he met with some opposition; but all rudeness has died down, and he is able now to carry on his work without any annoyance on the part of officials or people. He lives on Chinese food and wears the Chinese dress. He might pass for a Chinaman so far as appearance is concerned. Indeed the officials have tried to pass him off for a native of Ningpo. A gunboat is anchored alongside his boat for his protection. The authorities are evidently determined that no harm shall befall him. Now and again they send him word to ask him what it is that is keeping him at the place and why he does not take his departure. But no attempt is

made to drive him away. On one point, however, they are fully bent, namely, that he shall not live on shore. But their opposition is all in vain. They have had to yield point after point, so that now only this point is left. A little more perseverance, and this point will be yielded too.

We left Chang-sha at 1 p.m. and reached Siang-tan at 6. The distance is about thirty English miles, and we did it in five hours. Coming down, on our return trip, it was done in three hours. These steam boats, which are getting to be quite numerous in Hunan, make travelling in that province a very different thing from what it was in former days. The saving of time is enormous and the saving of patience is not less so.

At Siang-tan we had the joy, on this visit, of living on shore and in our own house. The property was bought by us exactly a year ago, and has been used ever since for mission purposes. It is situated in a busy part of the "River Street," which is the main street in Siang-tan. The house is large, strongly built, and splendidly situated for our work. We hope to evolve out of it a chapel that will seat a congregation of three hundred people at least and a dwelling house large enough to accommodate two bachelors, or one married couple. During our stay on this occasion a large number of people visited us, and all seemed very friendly. On Sunday morning a service was held in the chapel, when more than fifty Christians were present, besides a large number of heathen. There were in all forty-eight candidates for church membership, of whom eight were baptized at the close of the service. Among those who were put back, some struck us as genuinely sincere and very promising. In April of last year there were eleven persons baptized at Siang-tan, but the ordinance was

administered on board our native boat. This is the first time the rite has been administered on shore. The service was carried on from beginning to end with open doors, but we had no difficulty in manag-

ing the crowd of outsiders present. Many listened very attentively to the preaching and some seemed really interested. There was not the least manifestation of hostile feeling on the part of any one.

(To be concluded.)

## Diary of Events in the Far East.

May 12th.—Mr. Chao, an evangelist of the L. M. S., and an enquirer, Liu Ching-yun, were tied up to trees by Boxers and hacked to pieces near Kung-tsun, out of Peking. They then destroyed the chapel at Kung-tsun. Mr. Chao, when begged earlier to leave, said resolutely: "I was sent here to work for the church, and it is my duty to stay."

25th.—Boxers reported gathering by tens of thousands in the vicinity of Peking. Many Christians flocking to Peking for safety. Officials more or less openly encouraging the Boxers. Imperial troops sent out from Tientsin against them were defeated with a loss of seventy.

28th.—The Boxers have destroyed thirty miles of railway between Pao-ting-fu and Peking, burning several stations. They also threatened the foreigners at Pao-ting-fu. The Belgian engineers with their families thought it best to flee. The party, forty-three in number, made their way with great difficulty to Tientsin; four being killed and several missing. Twenty-three were wounded. The missionaries remained in Pao-ting-fu.

30th.—An Imperial decree issued which, while denouncing the Boxers, leaves a loophole for any one joining them to escape punishment.

June 1st.—A small body of marines sent to Peking to protect the Legations.

2nd.—The ministers have called for several hundred marine guards; and threatened that if the Boxers are not put down the Powers will take things in their own hands.

5th.—Two missionaries. Revs. C. Robinson and H. V. Norman, of the S. P. G., have been murdered by the Boxers.

—The Russian government offers to the Chinese government to undertake the suppression of troubles in the north.

—The Empress-Dowager and her advisers decide not to put down the Boxers, considering them loyal.

6th.—An Imperial decree, which tries to put the blame of the Boxer troubles on bad men who have joined the Christians.

8th.—The Iho-chuan (Boxers) have garrisoned Cho-chou, a town near Peking, and are holding all towns they have captured.

—Pao-ting-fu reported burning. The railway service finally stopped between Peking and Tientsin. All the missionaries in Peking are said to have taken refuge either in Legations or in the Methodist compound. The T'ung-chow mission buildings also burnt.

June 10th.—800 troops, chiefly British, led by Admiral Seymour, are forcing their way to Peking.

—An Imperial decree, appointing the father of the heir-apparent, Prince Tuan, head of the Tung-li Yamèn. He is a notorious foreign-hater and reputed head of the Boxers; and will now have the guiding hand in the government.

11th.—The chancellor of the Japanese Legation was killed outside the Yung-ting Gate, Peking, near the railway station.

12th.—Viceroys Lin and Chang at Nanking and Wuchang ordered by the central government to be prepared to resist effort on the part of the powers to seize the Yangtze Valley. They, however, both give evidence that they seek the peace of Central China and will not offend the powers.

13th.—An edict issued regretting the murder of the Japanese chancellor, and for the first time characterizing the Boxers as rebels.

—Leading members of the Reform Party residing in Shanghai, representing fourteen of the eighteen provinces, have drawn up a petition addressed to the Secretaries of State of leading nations, asking their help in opposing the partition of China and in placing Kwang Hsü again upon the throne.

—The Catholic, China Inland, and Christian Mission premises in Yun-nan-fu

have all been destroyed. The missionaries are safe.

—The Boxers rose in Peking, burning the principal buildings in the east city and killing hundreds of Christians and servants of foreigners. The cathedral, the Customs' mess, and the A. B. C. F. M. and L. M. S. buildings are all destroyed.

14th.—Three chapels were burned in Tientsin native city.

17th.—The fleet of the Allied Powers off Taku presented an ultimatum to the forts calling on them to give possession of the forts. These replied by opening fire on the fleet. The forts were silenced and captured after six hours' steady firing.

20th.—The Chinese soldiers began to bombard Tientsin with modern field guns; the bombardment continuing for many days. Damage done was chiefly in the extra concession.

—The American Consul at Chefoo chartered a Japanese steamer to go to Yang-chia-kou to rescue missionaries of W. Shantung making their way to the coast. Missionaries from Tsang-chou, having been driven out, arrived at Weihai.

24th.—The troops of the powers landed at Taku now aggregate 8,000. Two Jesuit missionaries are reported murdered near Pao-ting-fu.

26th.—The relieving forces enter Tientsin, and bombardment ceases. Chinese officials report the ministers in Peking still unharmed on the 20th; but no certain news can be had. The allies left Tientsin for Peking on the 24th.

—Panic prevails in many parts of Central China among the mass of the people. Thousands of Chinese leave Shanghai daily for Ningpo, Soochow, etc., while great numbers are coming to Shanghai from the country. The panic in the river-ports is less marked. Rumors are rife, also, throughout the interior that churches are to be burned, missionaries and converts to be killed, etc.

27th.—The Presbyterian Mission at Wei-hien completely destroyed. The foreigners escaped.

—The French missionaries and officials have had to leave Yunnan province. The position in Szechuan is also very critical, and the British Consul has taken charge of the s. s. *Pioneer* for use in case of need.

28th.—Admiral Seymour and his force have returned to Tientsin, having 62 killed and 312 wounded. Still no definite news from Peking.

June 28th.—The U. S. battle-ship *Oregon*, en route for Taku, has gone ashore on Hoki Island.

## Missionary Journal.

### BIRTHS.

At Chu-cheo, Anhwei, June 5th, the wife of Rev. W. REMFRY HUNT, F. C. M. S., of a son (Victor Clifford).

At 51 Rifle Range Road, June 19th, the wife of J. TREVOR SMITH, B. and F. B. S., of a son.

### MARRIAGE.

At Hankow, May 17th, Rev. K. S. STOKKE, A. N. L., and Miss MARIE LEITHÖUSER, C. and M. A., Peking.

### ARRIVALS.

At Shanghai, June 5th, Mrs. M. M. CRONSETTE, A. P. M., for Wei-hien (returned), from America.

At Shanghai, June 15th, A. GRAINGER, wife and three children, C. I. M., from England.

### DEPARTURES.

FROM Shanghai, June 4th, Mrs. GEORGE HUNTER and child, C. I. M., for England.

FROM Shanghai, June 5th, Rev. DAVID EKVALL and family, C. and M. A., Kan-suh, for America.

FROM Shanghai, June 9th, Mr. M. C. YORK, C. and M. A.; Rev. JAS. ENDICOTT and family, C. M. M., Kia-ting; Rev. B. C. PATTERSON and family, S. P. M.; Rev. A. EWING, wife and two children, and Rev. O. L. STRATTON, C. I. M., for America.

FROM Shanghai, June 13th, Rev. and Mrs. W. P. CHALFANT and children, A. P. M., I-chow-fu, for U. S. A.

FROM Shanghai, June 18th, Misses NORDEN and E. E. PETERSON, C. I. M., for England.

FROM Shanghai, June 23rd, Rev. and Mrs. S. I. WOODBRIDGE and children, S. P. M., Chinkiang, for U. S. A.

FROM Shanghai, June 30th, Miss E. C. SHAW, M. E. M., Nankin; Miss M. A. HOLME, A. F. M., Nankin; Mrs. E. C. SAW, F. C. M. S., Nankin, for America.



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